

# *the* Instructor

May 1955



# *the Instructor*

MAY, 1955

Volume 90, Number 5



THE COVER

THE cover picture this month pays honor to the Pioneer Mother. It is prepared from a photograph by Ray Kooyman of the beautiful stained glass window in the Pioneer Memorial Building at the head of Main Street in Salt Lake City.

The artwork was contributed by Dr. Arvard Fairbanks. The window itself was made by the Church Art Glass Studio of San Francisco. Chief sponsors of this art treasure were Viola M. Knudsen and Isabelle Morris, in honor of their mother, Ella D. Morris. Thomas B. Child was their sponsor.

The pictures of the young mother and her two children, the rugged mountain backdrop, oxen, covered wagons, and sego lilies combine to form a poignantly impressive glimpse into the Pioneer day that is already far back beyond the full comprehension of today's generation. None can fail, however, to catch the faith and courage reflected in the faces of the Pioneer group.

We are indebted to Kate B. Carter and the Pioneer Memorial Building for permission to reproduce so beautiful and appropriate a subject for Mother's Day.

-K.S.B.

## INSTRUCTOR STAFF

Editor: President David O. McKay

Associate Editors:

General Superintendent George R. Hill

Wendell J. Ashton

Managing Editor:

Richard E. Folland

Assistant Editor:

Boyd O. Hatch

Instructor Secretary:

Bonnie E. Oliver

Ginny L. Morris

Doyle R. Anderson

Instructor Committee:

Wendell J. Ashton, Chairman

Kenneth S. Benson, Alexander Schreiner

Richard B. Follett, William Lund

Bernard S. Walker, Paul B. Tanner, Marie F. Felt

Hazel W. Lewis, Minnie E. Anderson

Consultant:

A. William Lund

## THE DESERTER SUNDAY SCHOOL UNION

George R. Hill, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

ADAM S. BENNISON and HUGH B. BROWN, Advisers to the General Board

For a list of members of the Deseret Sunday School General Board, turn to page 130.

*The Instructor* is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

## CONTENTS

Marriage Is Ordained of God—President David O. McKay .....	129
An Indian Vision—George Washington Hill .....	131
Question Box (Should We Make Classroom Awards?):	
Attendance Recognitions; Prayer Meeting Every Week? Supple- ment Error; One Junior Sunday School; Meetings in July? Demo- ninations for Pupils? .....	132
Angelyn Leads from Behind—Maryphale Woolsey .....	133
Let the Children Do the Drawing—Hazel W. Lewis .....	134
With Much To Give!—Ramona W. Cannon .....	136
A Letter to You . . . —Tiger M. Fischer .....	139
The Fifth Article of Faith—Elder Marie E. Petersen .....	140
Notes from the Field (Harvard's HAPPY Hut)—Conducted by Wallace G. Bennett: First in New England Mission; Topflight Techniques; He Receives a Two-fold Return; Strength through Cottage Meet- ings; Extra Work Recognized; Long Beach Libraries .....	142
Coming Events .....	143
Colored Picture Article (The Giver Hath Inner Peace) —Ramona W. Cannon .....	144
"Hannah Brings Garment to Samuel" .....	Center Spread
"The Widow's Mite" .....	Center Spread
Flannelboard Story (The King Who Worked for His Living) —Marie F. Felt .....	145
Lesson Enrichment Suggestions (Their Anchorage Was in a Desert) —Minnie E. Anderson .....	148

### Departments:

Superintendents (Commencement Exercise for Prospective Teachers; Changes in Sunday School Handbook) —Superintendent David Lawrence McKay .....	149
Secretaries (Are All Enrollment Contacts Recorded?) —General Secretary Richard E. Folland .....	150
Ward Faculty Lesson for July (Let the Shy Ones Speak, Too)—Alma P. Burton .....	151
Library and Teaching Aids (Four Teaching Boards in One) .....	152
Hymn for the Month of July ("A Mighty Fortress") —Vernon J. LeeMaster and Alexander Schreiner .....	154
Junior Sunday School: Make the Best of Your Surroundings—Lorna C. Alder .....	155
Sacrament Gem .....	155
Song of the Month—Beth Hooper .....	156
Idea Exchange—Edith Nash .....	156
Questions from the Field—Eva May Green .....	156
Enrichment Material .....	156
In Grateful Remembrance—Wendell J. Ashton .....	157
Subject Titles and Dates of Sunday School Lessons by Departments —Third Quarter (July 3, 1955) .....	158 to 159
Memorization for July Lessons ("He Shall Know of the Doctrine . . .") .....	160
Mother's Shawl (An Illustrated Poem)—Dora Toone Brough .....	Inside Back Cover
The Vanquished Americans—Wendell J. Ashton .....	Back Cover
Art work by: Charles Nickerson, Dick Carter, Phil Barlow, Dorothy Handley.	

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. Published the first of every month at Salt Lake City, Utah. Subscription price, \$2.50 a year, in advance, single copy, 25 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1955, by the Deseret Sunday School Union Board. All Rights Reserved. *The Instructor* is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return. Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

# Marriage Is ORDAINED of God



PRESIDENT DAVID O. MCKAY'S PAGE

*¶ ND the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.*

*"And he answered and said unto them,*

*What did Moses command you?*

*"And they said, Moses suffered to write a bill of divorcement, and to put her away.*

*"And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept."*

—Mark 10:2-5.

In all the problems and perplexities of human existence, Jesus Christ is the one safe guide to whom we can go for guidance and comfort. Mark's account of Jesus' answer to the Pharisees on divorce sets forth the Savior's attitude toward this vital question.

A careful study of this text, and other references that he made to marriage and divorce, leave little doubt that Jesus set forth the lofty ideal that marriage is of divine origin and that the marriage bond should be held sacred.

## The Lofty Ideal of Marriage

This lofty ideal of marriage is confirmed by modern revelation and is recorded in the Doctrine and Covenants as follows:

*"And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.*

*"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;*

*"And that it might be filled with the measure of man, according to his creation before the world was made." (Doctrine and Covenants 49:15-17.)*

When the Pharisees, seeking to justify the granting of divorce, cited the fact that "Moses suffered to write a bill of divorcement, and to put" a wife away on the ground of some uncleanness, Jesus answered:

*"For the hardness of your heart he wrote you this precept.*

"But from the beginning of the creation God made them male and female.

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh: so then they are no more twain, but one flesh.

"What therefore God hath joined together, let not man put asunder." (Mark 10:5-9.)

In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Some of these are:

Unfaithfulness on the part of either the husband or wife, or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate — in these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them I would say there never should be a divorce. It is Christ's ideal that home and marriage should be perpetual — eternal.

## More than a Mere Contract

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation.

Marriage is a sacred relationship entered into for purposes that are well recognized — primarily for the rearing of a family.

I know of no other place where happiness abides more surely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a continuation of the ideal home. Some man has said: "Home filled with contentment is one of the highest hopes of this life."

Scientists say that civilization is to be measured

at different stages largely by the development of the home. Historically, they tell us about practices of different forms of marriage among early peoples and races. Most of them are united in the conclusion that the family stands forth as the highest form of associated life. It is the natural unit of all future civic development, for in the home we find content.

### Things Which Every Child Deserves

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet and pure. And the father should so live that the child, emulating his example, will be a good citizen, and, in the Church, a true Latter-day Saint.

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

"In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be."

An ever-decreasing birth rate, and an increasing divorce rate are ominous signs threatening the stability of the American home and the perpetuity of our nation.

In order to lessen the breaking up of homes, we should substitute the present tendency toward a low view of marriage by the lofty view which Jesus Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

The young people of both sexes should be taught the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an arrangement to be terminated at pleasure. They should be taught that pure love between the sexes is one of the noblest things on earth and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibility associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost.

### The Assurances of Temple Marriage

Another condition that contributes to the permanence of the marriage covenant is marriage in the Temple of the Most High. There, as true lovers kneel to plight their troth, each may cherish the assurances that:

(1) Their marriage begins in purity. The young man knows that the young woman who kneels at his side at the altar is as worthy of motherhood as the purest of virgins. What does that mean to the young man with red blood? He is recreant if he cannot give her that same assurance, that he to whom she is giving her life is just as worthy of fatherhood as she of motherhood.

(2) The young couple know that their religious views are the same. The difficulty of rearing children properly is aggravated when father and mother have diversified views regarding doctrine and church affiliation.

(3) They know that their vows are made with an ideal of an eternal union, not to be broken by misunderstandings or difficulties.

(4) They know that a covenant made in God's presence and sealed by the Holy Priesthood is more binding than any other bond.

(5) They know that if children come to bless the union they are guaranteed a royal birth, a clean, unpoluted body, to which every unborn baby is entitled.

(6) A marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

(7) Finally, they know that the family unit will remain unbroken throughout eternity.

Jesus declared that the marriage relation is of divine origin, that "marriage is ordained of God," that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve until the last day."

"What therefore God hath joined together, let not man put asunder."

God bless us all to look more earnestly and prayerfully and sincerely upon the sacredness of home and the marriage covenant!

## THE DESERET SUNDAY SCHOOL UNION

GEORGE R. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;  
WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

### MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill  
David L. McKay  
Lynn S. Richards  
Wallace F. Bennett  
Richard E. Folland  
A. Hamer Reiser  
Inez Witbeck  
Lucy G. Sperry  
Mabel C. Smith  
Gerrit de Jong, Jr.  
Earl J. Glade  
Wendell J. Ashton  
A. William Lund

Archibald F. Bennett  
Kenneth S. Bennion  
J. Herman Bates  
H. Albion Dorn  
Leikind H. Monson  
Alexander Schreiner  
Lorna C. Alder  
Al. Parley Bates  
William P. Bates  
Ralph B. Keeler  
Vernon J. LeeMaster  
Claribel W. Aldous  
Eva May Green

Melba Glade  
Addie L. Swapp  
W. Louis Castleton  
Henry Evelyn  
Carl J. Christensen  
Hazel F. Young  
Hazel W. Lewis  
Howard M. Durstam  
Florence S. Allen  
Beth Hooper

Frank S. Wise  
David A. Shand  
Newell C. Wright  
Clara W. Johnson  
Delmar H. Dickson  
Clarence Tyndall  
Norman C. Grandstrand  
Wallace G. Bennett

Marion G. Merkley  
Minnie E. Anderson  
Henry I. Anderson  
M. Wayne Rockolley  
Alva H. Parry  
Bernard S. Walker  
Royden G. Derrick  
Harold J. Hart  
Lynn A. McKinlay  
Wayne G. Brown  
Leland E. Anderson  
Paul B. Tanner  
Horace A. Christiansen

ADAM S. BENNION and HUGH B. BROWN, Advisers to the General Board



Ech-up-wy, sitting in his lodge, turned and saw the northern country. He saw farms everywhere with small houses dotted here and there. Ech-up-wy had experienced . . .



By George Washington Hill

## AN INDIAN VISION\*

**EDITOR'S NOTE:** When George Washington Hill, whom the Indians called "Ink-a-pompy," because of his red hair, was called by President Brigham Young at April conference, 1873, as a special missionary to colonize the Indians, his work met with immediate and outstanding success, the first day of which is told by him in "Come and Preach to Us," in the JUVENILE INSTRUCTOR, 1873, page 309. This account, reprinted in the August, 1954, INSTRUCTOR, page 229, has elicited such interest that THE INSTRUCTOR is reprinting "An Indian Vision" to show how God works to accomplish His purpose.

IN a former article I gave an account of my first day's work at baptizing the Indians on Bear River, after they had applied to me so many times to do so. I then promised to give the readers of the *Instructor* something more on the Indian question, and I shall now tell the reason those Lamanites were impelled to ask for baptism.

Four years ago last summer some of those Indians were encamped on the south side of Salt Lake, west of Skull Valley, when one day three strange men came into the lodge of the chief, whose name was Ech-up-wy, and after seating themselves commenced talking to him on religious matters. This seemed so strange to him that he turned and scrutinized them closely.

### The Visitors Were Indian

The visitors were evidently Indians, as they had the Indian complexion. One of them was a very

large, broad shouldered man, quite good looking; the other two were rather below the medium size.

The large one was spokesman. They told him that the "Mormons'" God was the true God, and that He and the Indians' Father were one; that he must go to the "Mormons," and they would tell him what to do, and that he must do it; that he must be baptized, with all his Indians; that the time was at hand for the Indians to gather, and stop their Indian life, and learn to cultivate the earth and build houses, and live in them. They then said to him "Look!"

He turned his head, and, although he was sitting in his lodge, he saw all this northern country about Bear River and Malad. He saw small farms all over it with grain growing very finely, and small houses dotted here and there all over the land. He saw also that these were Indians' houses, and that there were a great many Indians at work, and apparently feeling first rate. He noticed also a few white men there showing the Indians how to work, one of whom he recognized as myself.

What seemed more strange than anything else was that he could see down the canyons on both sides of the mountains, as he might do if he occupied a position in the air above them. After viewing this scene for some time, he turned his eyes in another direction, but not being satisfied he looked around to see more of it, when, to his surprise there was nothing visible before him but the bare side of the lodge.

The visitors then told him that when he got his house built and got to living in it, they would come again to see him; they also said something

he did not understand, when he turned to ask them an explanation, but, lo! they were gone. His buffalo robes were lying just as they had been, but no visitors were there.

### They Immediately Broke Camp

The Indians immediately broke camp and came after me, and wanted me to baptize them, saying that their women and children wanted to be baptized as well as the men, and that it was not good for them to come to Ogden to have the ordinance attended to. They kept importuning for baptism, coming after me as often as once in every week or fortnight until the following spring, when I went and did my first day's work.

Ech-up-wy did not tell me at the first about this vision, nor in fact, any one else; nor could he be made to believe that the place where they are now located was the proper place for them to make farms, although President Young directed that they should locate there, until, when work on the irrigating canal was commenced, he viewed from an eminence the very scene that was shown him in his vision. After that he was satisfied that he was at work in the right place, and told me of his vision, and his reason for demanding baptism.

As to whom the men were who visited Ech-up-wy, the readers can form their own conjecture; but one thing I can say, he has tried as hard to carry out the instructions given him as any man I ever saw. He has now got his house built, as have quite a number of others, and they feel like getting up out of the dirt.

\*Reprinted from the *Juv. Instructor*, Vol. 12, page 11, 1875.

# Should We Make Classroom Awards?

Attendance Recognitions, Prayer and Preparation Meetings, Supplement Error, Overcrowded Schools, Demotions

## Attendance Recognitions

**Q.** Is it advisable for a ward Sunday School to give prizes such as books to all members achieving 100 per cent attendance for the year? How do you feel about such prizes on a class basis?

—North Davis (Utah) Stake.

A. The General Board traditionally has not urged the making of such awards. However, if in an individual class a teacher feels that she can obtain better results and at the same time not offend non-award winners, the General Board does not object to making attendance awards.

• • •

## Prayer Meeting Every Week?

**Q.** Should there be prayer meetings held on program Sundays, such as Mother's Day and Christmas?

—Mount Logan (Utah) Stake.

A. Prayer meeting should be held on every Sunday. We need the Lord's help with programs as well as with classroom lessons.

• • •

## Supplement Error:

**Q.** In the 1955 lesson supplement to Course No. 13, "Principles of the Restored Church," it is recommended that the class members purchase the manuals and that they not be taken home by the students except on special assignments. This procedure seems to be in conflict with the general practice in teaching, and conflicts with the procedure followed in the film, "Mrs. Stratford's Class," which applies to this age group.

—Boise (Idaho) Stake Sunday School Board.

A. There were two schools of thought on the use of manuals at the time, years ago, when this paragraph was written for this supplement. One believed more good would come from supervised study in the class. The other advocated motivated assignments and home use of the manuals.

When the 1955 *Teacher's Supplement* was up for revision, that paragraph on page 3 was marked for deletion. Somehow it escaped.

To make assignments which require home use of the manuals is in keeping with Superintendent George R. Hill's editorial, "Assignments Are a Key to Pupil Participation," occurring on page 66 in the March, 1955, issue of *The Instructor*.

• • •

## One Junior Sunday School

**Q.** Why does the General Board recommend one Junior Sunday School rather than one for the Nursery and another for older Junior Sunday School children?

—Highland (Utah) Stake.

A. Children learn more rapidly when they can see and hear slightly older children perform. The songs recommended for Junior Sunday School use are within the comprehension of all Junior Sunday School children.

If the amusement hall is such that it cannot be adequately adapted to such Junior Sunday School use with the large number of children who attend, the General Board advocates a division.

Overcrowded Junior Sunday Schools should be so divided that all the children can be adequately cared for.

## Meetings in July?

**Q.** Is it proper to discontinue monthly preparation meetings during July and August, and in lieu thereof to hold superintendencies' meetings and possibly one other group?

—North Davis (Utah) Stake.

A. Teachers are just as much in need of help in July and August as in any other months of the year. In the event that a stake board adviser is on vacation on the Sunday of preparation meeting, it is suggested that the stake superintendency select well in advance the best-qualified teacher, preferably in that department, to substitute for the absent stake board adviser. Stake board advisers should collaborate with the substitutes to see that a helpful department session is held.

• • •

## Demotions for Pupils?

**Q.** Is it advisable to demote pupils in Sunday School to fit the age level of the different courses?

A. It never rights one mistake by making another, and it is a mistake to demote youngsters who have been previously promoted. There are no hard and fast age lines in Sunday School advancement. The only individual promotions that are made are from the Nursery class to the Kindergarten class, Course No. 2, on Jan. 1 of even years. From then on the class stays together and all of the class is promoted as one class to the next, higher course each year.

**E**DITOR'S NOTE: If you have a question regarding Sunday School procedure, send it to: The Question Box, *The Instructor* Editorial Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.



ANGELYN WARNICK WADLEY

*All play a part.*

## ANGELYN

# Leads from Behind

Though she can not raise  
her arms, Angelyn's home is  
a beautiful place for her  
children. She knows that  
happy relationships are  
more important than meticulous  
housekeeping

*By Marybale Woolsey*

THE home of Angelyn Warnick Wadley in Providence, Utah (near Logan) knows no lack of "mother-spirit" although this mother was stricken with polio seven years ago and has had to overcome great obstacles.

The mere thought of the disease is enough to daunt the average heart and make it cry, "Impossible!" But

with the devoted cooperation of her husband, Bryce Wadley, plant-disease researchist at Utah State Agricultural College, Logan, and their five children, Sister Wadley has continued to be wife, mother, homemaker, and Church worker. Her foremost determination is to live and help her family live as near normally as is humanly possible.

The dread illness attacked her in 1948. At that time there were four children, the eldest not yet six and the youngest a four-months-old baby, Carma. Another little girl came along two years ago. "No unusual difficulty about Joy Marie," the mother says, "except that of course I couldn't take care of her. We had to have help. For six years we had a helper live with us. But this year we are getting by 'on our own' with just occasional part-time help." The children, besides Joy Marie and Carma, are Robert, 8; James, 10; and Anne, 11. "It's nice to be just *us* again," they say.

After these seven years, Sister Wadley can walk without difficulty, can attend meetings and teach a class in Mutual. (The Mia Maids are her particular love, and she has

authored several of their favorite lesson manuals and handbooks.) However, back and shoulder weakness set a stern limit on what she can do. She cannot lift either arm; right arm and hand are still helpless, but the left hand can "pick up things around the house" and has learned to write.

Obviously the "normal" mother role—doing housework, cooking, sewing, washing, ironing, and the many manual tasks required in caring for small children — must be considerably revised for this mother. Instead of *doing*, she must *direct*. "I'm a back-seat driver at home," she explains. "The work is scheduled and assigned so the children take turns getting meals, washing dishes, and other routine chores. Keeping the household in operation is a project in which everyone from father down to baby takes part."

"Three principles," Sister Wadley continues, "have come to be signposts for me. First, if we can think

of a house as a tool or piece of equipment for family living, we can make it serve our changing needs. Second, beyond certain minimum essentials, the amount of work that gets done is less important than our attitudes; happy relationships are more important than meticulous housekeeping. Third, even young children can help enough to really count, if we take time to teach them —more readily if they have a part appropriate to their age level."

### First of All, Faith

What gives this unusual mother her courage and drive? Unhesitatingly, Sister Wadley says, "First of all, *faith*. If we can look at this life as part of a larger, longer life, everything that happens to us has a different meaning. Our success and happiness here is not an end in itself, but a means to an end—just as vocational training must be mere preliminary to productive employment; or as a musician needing finger exercises to develop skill and dexterity, accepts these as essential to accomplishment though he may not enjoy them at all. Life on this earth is uncertain and full of hazards. For our own protection we need faith because no other resource can help us feel so surely that if we can be reasonably valiant whatever our situation, some good can come through it."

"An objective viewpoint" is second in importance, this mother believes. "Realizing that problems are universal, that no one is without them, and that each in its particular situation is as serious as our own. We must remember that homemaking is not a cut-and-dried formula, but a family and personal matter. It is not a failure because it is not a replica of someone else's system."

Another strength-source which Sister Wadley considers important, is, "Being a person. I don't believe women are on earth exclusively to be mothers. I think this life is for the discipline and development of our immortal spirits. A woman who does what she can about the growth of her own personality and the salvation of her own soul, has more to give her family than one who lives only for her children." Having a family provides a wealth of developmental and educational experience."



## *Let the*

By Hazel W. Lewis\*

THOUSANDS of faces were turned on the great screen in the Salt Lake Tabernacle. Appreciative, delighted ripples of laughter filled the Tabernacle as many faces watched the slides showing children's drawings. These were drawings of the children themselves going to Sunday School. Other drawings showed how they could help mother and father by raking the leaves or tending the baby. Finally, there were drawings showing how the children could do some of the things Jesus wanted them to do, such as sharing with friends or being kind to each other.

We do not know a child's possibilities in singing, drawing, or in "acting out" a story unless he has been given an opportunity to express himself.

### Powers Made More Acute

In drawing, the child's powers of observation are made more acute. He watches to see shapes of trees or characteristics of people and animals.

How can we develop the creative

\*Sunday School General Board.



## Children Do the Drawing

work of children? The answer is a simple one. Let them have experience in drawing just as they have experience in singing.

What are some of the things a child might do as the outgrowth of a lesson? The children might make a picture book showing the things for which they are thankful. They might make a book telling a story of the trek across the plains. The children might make the figures for a flannelboard or groove board story.

The authors of our Sunday School manuals have felt that children need to express themselves creatively. From our manuals, we read such suggestions as the following:

"Let the children make a picture of a good time they have had in their home."

"Give children a large piece of paper. Let them make a picture of themselves going to Church."

"Let them make freehand pictures of community helpers. These pictures might be stapled together in a class book."

"Let the children paint freehand pictures showing love for their country."

"Let them illustrate poems they love."

"Choose a committee to make a sketch map of the neighborhood in which they live, showing main streets and geographical features such as rivers and lakes."

Behind each creative effort of the children there must be a purpose. We don't just hand children a piece of paper and say, "Draw a picture." We don't hand him a piece of chalk and say, "You may draw on the blackboard." There must be a purpose, an outgrowth of the lesson. For example, after the children have talked about the many things Heavenly Father gives them, have sung "thank you" songs, and heard Easter stories, they are quite ready to express themselves and show by their drawings something for which they are thankful.

### Children Know What Picture Tells

When children have finished a drawing, they have very clearly in mind the story the picture tells.

If you as a teacher don't understand his or her picture, you can

say perhaps, "Mary, would you like to tell us about your picture?" A good teacher will never ask, "What is that?" pointing to something in the picture.

It is fun to have a bulletin board in your classroom and display some of the children's creative efforts. Give every child a chance at some time to have his work displayed. He may not have the ability another child has, but if it is his best work, then you are going to make him feel happy and secure in accepting it.

Drawing or painting is only one of the creative things a child might do. Others might be: cutting from paper, illustrations of stories; modeling from clay (or salt and flour mixture) things talked about in the lesson; or doing creative things in rhythms.<sup>1</sup>

Give children an opportunity to do their own drawing. You will be surprised and pleased with their efforts.

<sup>1</sup>For information on children's drawings supplies, see: *The Instructor*, November, 1954, page 348, "Idea Exchange," by Hazel F. Young.

*These mothers  
of our Church presidents  
were all noble  
women endowed . . .*

# With MUCH TO GIVE!

*By Ramona W. Cannon*

THE mothers of the presidents of our Church have been women of spiritual strength who strove to develop in their children moral character and religious devotion. With much to give through heredity as well, they seem to have been divinely chosen for their roles as mothers of great men.

**Lucy Mack Smith,  
Mother of  
President  
Joseph Smith, Jr.**



LUCY MACK was born in Cheshire County, N. H., July 8, 1776, and died at Nauvoo, Ill., at the age of 79. Her mother, Lydia Gates Mack, was a school teacher, who gave her eight children the benefit of her own feminine advancement. Lucy's writing has a quaint, dignified, literary flavor.

When she married Joseph Smith, Lucy received a wedding present of \$1,500. For a time, she helped with finances by painting oilcloths for tables.

Amidst misfortunes and nine moves (before the migrations with the Saints began), Lucy bore seven sons and three daughters. Sympathetic with the Prophet from the time he narrated his first incredible vision, she never doubted nor failed him and at times her quick thinking helped to preserve him.

Twice she endured the agony of Joseph's and Hyrum's deaths. Once was when they were delivered to the yelling mob in Far West, and she was told they were to be shot. Shots were fired, and she believed her sons murdered. She later wrote: "Had the army been composed of so many bloodhounds, wolves and panthers, they could not have made a sound more terrible."

On beholding the corpses of Joseph and Hyrum (later) she wrote: "My mind flew through every scene of sorrow and distress we had passed together." Soon Samuel died and only one living son remained.

Lucy Smith was a tender nurse to Joseph when ill. She was kindly, always a lady, patient, and saintly. Yet she was a woman of great courage and strength of mind.

**Abigail Howe Young,  
Mother of  
President  
Brigham Young**



*Beside each Church president there has walked the memory of a mother who had taught so well the steps toward greatness.*

ABIGAIL HOWE, born in Shrewsbury, Mass., May 3, 1766, was descended from intelligent, able, often-illustrious, fre-

quently-titled ancestry, in both England and America. The Howes loved books.

Nabby was one of seven sisters. All were gentle, vivacious and attractive. They sang duets, folk songs and in the choir. Nabby had blue eyes and wavy brown hair with ringlets across her forehead.

At nineteen she married John Young, a Revolutionary War soldier. Nabby was a born reformer. Many mothers asked her to visit and counsel their daughters who were about to be married.

She lived much in a covered wagon, moving from place to place and bearing eleven children. All but one were converted to the Church and remained faithful. The family lived in Hopkinton, Mass., for 16 years.

Abigail Young died at the age of 49 when Brigham was 14. He said of her that no better woman ever lived. "My mother . . . taught her children . . . to honor the name of the Father and Son, and to reverence the Holy Book." She said, "Read it, observe its precepts, apply them to your life as far as you can. Do everything that is good; do nothing that is evil, and if you see any persons in distress, administer to their wants. Never suffer anger to arise in your bosoms, for if you do you may be overcome by evil."

Agnes Taylor Taylor,  
Mother of  
President  
John Taylor



AGNES TAYLOR was born Aug. 22, 1797, at Pooley, Westmoreland, England. An ancestor was the storied Dick Whittington, who, deprived of his fortune, went to London, apprenticed himself to a mercer, and through his own efforts rose to be an alderman, high sheriff and three times lord mayor of London.

James and Agnes Taylor had eight sons and two daughters and owned a small estate in Westmoreland. The family immigrated to Canada, near Toronto. There, Elder Parley P. Pratt baptized John, a Methodist preacher, who baptized his parents. Attempting to join the Saints in Missouri, the family was temporarily driven back by the mobs on the border.

In Oquawka, above Nauvoo, they sheltered the Prophet. The memory of his friendship and teachings was a life-long comfort to Sister Taylor.

The family gathered and suffered with the Saints in Nauvoo, going to the Valley in 1847.

Sister Taylor was a beautiful housekeeper and was noted for tasty English recipes. A woman with business acumen, she saved the means to build a row of two-story houses. Aging, she was as sprightly and energetic as women of half her years.

Sister Taylor was buoyant and cheerful, yet deeply religious. She rarely missed a meeting and the approach of death itself did not mar her happiness. She was a superior and much-loved woman.

Beulah Thompson Woodruff,  
Mother of  
President  
Wilford Woodruff



HER EPITAPH:  
"A pleasing form, a  
generous heart,  
A good companion, just  
Without art,  
Just in her dealing,  
Faithful to her friends,  
Loved through life,  
Lamented in the end."

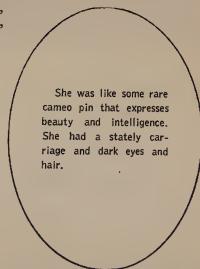
B EULAH THOMPSON WOODRUFF, born in Farmington, Conn., in Apr., 1782, was married in the same place to Aphek Woodruff Nov. 25, 1801. She bore three children and died of spotted fever when she was 28 and her youngest child, Wilford, was 3.

Both her parents had died at the age of 84. Her ancestors were vigorous people, who took community responsibilities and were ardent patriots.

Beulah Woodruff was a kind, tender-hearted, cheerful woman, loved by all who knew her.

Rosetta L. Pettibone Snow,  
Mother of  
President  
Lorenzo Snow

She was like some rare  
cameo pin that expresses  
beauty and intelligence.  
She had a stately carriage  
and dark eyes and  
hair.



ROSETTA L. PETTIBONE was born Oct. 22, 1778, in Simsbury, Conn., and died of spotted fever in Walnut Grove, Ill. Oct. 12, 1846. Descended from the Plymouth Rock Pilgrims, her family contained many "reverends" and scholars.

With her husband, Oliver Snow, and daughters, Leonora and Eliza Roxey, Rosetta moved to Mantua, Ohio, "the jumping-off place," for the West, being the eleventh family to settle there.

From their rude environment, they created an enviable home in which the Pettibone family characteristics of benevolence, personal dignity and love of the arts and sciences and books played their part. They entertained the good and intelligent of all denominations. They taught their children strict morality, industry and economy, and gave them the best education available.

His father being often absent, Lorenzo worked under his mother's direction, willingly, promptly and intelligently.

Converted to the Church, they suffered the usual persecutions. Lorenzo wrote of visiting them in La Harpe, near Nauvoo: "O, what changes, privation, hardship, and suffering the cruel hand of persecution had produced in those eventful months!"

With her religious devotion, the strength of the pioneers, the sensibilities of the aristocrat, the skill of the artist in household crafts, Sister Snow passed on wonderful training and an excellent heritage to her children.

Mary Fielding Smith,  
Mother of  
President  
Joseph Fielding Smith



MARY FIELDING was born in Honeydon, England, July 21, 1801, of a religious, educated family and received many advantages herself. She possessed both sweetness of disposition and strength of mind.

In 1834 she and her brother Joseph and her sister Mercy went to Canada and there joined John Taylor's independent religious congregation. "Those lovely English girls" was often said of her and her sister. Parley P. Pratt baptized them all.

In November, 1837, she married Patriarch Hyrum Smith, Joseph's brother, and took his five motherless children to rear.

Thirteen days before her baby (Joseph Fielding) was born, she, deceived like Lucy Smith, thought Hyrum had been killed at Far West.

The shock left her bedfast. She was carried thus in a wagon three months later to see Hyrum in Liberty Jail. Later, still in bed, but holding her family together she was driven to Quincy, Ill., where Hyrum joined her. In 1841 she started the "Sisters' Penny Subscription" fund for buying nails and glass for the Nauvoo Temple.

Mary bore a daughter, Martha Ann. After the martyrdom,

she had her own problems to solve in making her difficult and sorrowful way across the plains.

Through the hardest physical toil, she gained a home for her family in Salt Lake and reared her children beautifully. She retained her own refinement and faith through it all.

### Rachel Ridgeway Ivins Grant,

Mother of  
President  
Heber J. Grant



RACHEL RIDGEWAY IVINS, born Mar. 7, 1821, at Horners-town, New Jersey, was orphaned of both her fine, well-to-do Quaker parents by the time she was 9. (Her father was known as "a good Samaritan.") Wealthy relatives with servants reared her, but she insisted on learning the household arts, beautifully, herself.

Of first hearing the Gospel, she said, "After being induced to go and hear the Elders preach, I went home and prayed that the Lord would forgive me for doing so wicked a thing on the Sabbath day."

However, she was baptized and went West in 1853 and in 1855 she married Jedediah M. Grant. In 1856 her son, Heber Jedediah Grant, was born, and nine days later his mother was left a widow.

Her wealthy relatives tried to induce her to give up her religion and return East with them. But she remained. Her faith in the Gospel and in her Heavenly Father was a spiritual essence in which she constantly lived as in a world apart—with utter serenity of spirit. All that happened to her, including the loss of her hearing as a young woman, she accepted, saying always, "It is all for the best."

She went as a seamstress into other people's homes to support herself and child. At night she would sew more and Heber would sit on the floor and work the machine treadle, "to rest her tired limbs."

She had great understanding of her son and faith in him. She wrapped in damp cloths at night the arm that had been throwing a ball all day, so Heber could be on a ball team.

When the Bishop wanted to mend her leaking roof, she replied, "I will keep pants under it until Heber is old enough to get us a new roof." Heber heard and acted.

"No man ever had a better mother," her famous son often said. Susa Young Gates said of her "In her silent widowhood, she wove a spell of peace about her hearth."

### Sarah Farr Smith,

Mother of  
President  
George Albert Smith



SARAH FARR grew up in a beautiful home in Ogden. Her father was a merchant, president of the stake, and a mayor of Ogden. The family was very hospitable and had company from almost everywhere.

Sarah lived much the same kind of life after she was married. The home of John Henry Smith and Sarah was noted for its hospitality. Sister Smith was not a woman to be active before the public, but she had a genius for homemaking.

Every feather bed was stripped to the mattress each day. The mattress was shaken and molded and the bed made with great art. Her linens were always white, and neighbors who asked her washing recipe and learned of her infinite pains and

labor in laundering, would say, "I'll go on in my own way, thanks."

She was very tender, particularly so in the sickroom with her children and grandchildren. Her immaculate home she kept without bustle or fussing. Her children she controlled without raising her voice. She saw to it that they went to Church and fulfilled all their obligations.

President George Albert Smith said of his mother: "I was trained at the knees of a Latter-day Saint mother. One of the first things I remember was when she took me by the hand and led me up stairs . . . She had me kneel in front of her. She folded my hands and took them in hers. It is one of the loveliest memories I have in life, an angelic mother teaching me to pray. That prayer opened the windows of Heaven."

### Jennette Evans McKay,

Mother of  
President  
David O. McKay



THE male ancestors of Jennette Evans were largely professional men. Jennette, born in 1850, was one of eleven children of Thomas and Margaret Powell Evans who left Wales for the Gospel and settled in Ogden in 1859. There, David McKay, 15, saw 9-year-old Jennette sitting on a wagon tongue and never forgot her large brown eyes under her pink sunbonnet.

At 17, she married David and pioneered in Huntsville in a log cabin, feeding hordes of Indians, one of whom wanted her for his squaw.

Sister McKay lost two lovely daughters and saw her husband leave soon after on a mission to Scotland. She bore a new baby ten days later. She and David Oman, 7, the responsible man of the house, cared for the farm and the animals and prospered.

Sister McKay kept constant open house with meals served for ward, stake and general authorities of the Church, for her children's friends and for all who needed hospitality. She felt content and deeply blessed in her woman's world of home and church. She was a leader in Church organizations.

President McKay pays her the following tribute:

"I cannot think of a womanly virtue that my mother did not possess . . . To make home the most pleasant place in the world for her husband and her children, was her constant aim which she achieved naturally . . . In tenderness, watchful care, loving patience, loyalty to home and to right, she seemed to me in boyhood and she seems to me now after these years to have been supreme."

To All of  
Our  
Mothers



SHE has proved herself an ideal mother, not only in every physical function, but in that all-brooding tenderness and loving service which is contained in the word, "Mother." She . . . realizes that the mother is the true teacher: that all good teachers are really spiritual mothers. She knows that not only does the mother teach by precept, but by every action, thought and attribute of her character.

—Elbert Hubbard.



*Stopping their flannelboard story of Joseph to give us a friendly greeting are the children of the Amager Branch, Danish Mission. Holding the pointer is Tuger M. Fischer; next to her is her assistant, Sister Hansen.*

## A Letter to You...

from a Danish Teacher of Merit

By Tuger M. Fischer

**EDITOR'S NOTE:** Elder Blaine J. Jensen, Danish Mission Sunday School Supervisor, writes of Tuger M. Fischer, a teacher of merit from the Danish Mission:

"Every chance Sister Fischer gets, she uses her Sunday School children; they put the characters into place, name them and tell the part they played in the overall scene. She takes pictures, cuts them into puzzles and has the children place them back together, at the same time naming the various people and explaining the story the picture portrays.

"She bought many large block letters; and, with these, she teaches the children various names by having them form them with the letters. Her goal is always to help the children teach themselves. By using visual aids and actual experience she does just that."

Here is Sister Fischer's letter:

IT is wonderful to go through *The Instructor* and read of the successful way in which you teach your classes in the different wards and branches in America. I see the pictures of the nice classrooms with pulpits and chairs designed for all sizes and ages. I read about all the materials you teachers have; and, if you want something, the well-

supplied libraries from which you can order the things you need.

When we see and read about all this, what kind of feelings do you think must come to us who do not have these materials to use? Do you think we envy you? We don't! But we do have the desire to give our students the same good things you do.

### Denmark's Newest Branch

May we invite you to the newest, but smallest branch in the Danish Mission? It is the "Amager" branch, named after the island outside Copenhagen where it is located. The Church building is a former barber shop and as large as a common garage. The room, however, is fixed up and is always kept nice and clean. It is the only place in Amager for the Saints to come together for their meetings.

When on Sundays you are asked to go to the "different classes," a curtain will separate  $\frac{1}{2}$  of the room for

the children's class. Little children and older children are together. In this "room" is, besides the children, a small organ, a piano, the secretary's desk, the pulpit and the sacrament table (and now also a big flannelboard).

We cannot speak loud, because we must not disturb the senior class. We have to teach in an almost whispering tone; but these children should feel good, learn the Gospel and be treated so well that they will be here again next Sunday and the next and so on. How can we, under these poor circumstances, hold their attention?

In this case there is one big thing that will help us. We must use visual aids. This means to us using the flannelboard. Honor and love to the one who started this wonderful aid. If it was not for the flannelboard, I do not know how we could have been able to keep all these children in our Sunday School. We

(Concluded on page 146.)

When officers of the Church work under the direction of living prophets, they need never go astray, either in preaching wrong doctrine or performing acts without authority.



# The Fifth Article of

BY ELDER MARK E. PETERSEN

of the Council of the Twelve

**"U**E believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

As we study the *Fifth Article of Faith* we readily see that several definite principles are set forth:

First, that a man must be called of God to preach the Gospel.

Second, that likewise he must be divinely appointed to administer in its ordinances.

Third, that to be "called of God" means to be "called by prophecy," and,

Fourth, that the actual conferral of authority is accomplished by the laying on of hands by one previously called of God.

The principle of delegated author-

ity is found in every field where organization, not chaos, prevails.

Could a man represent our government in any valid act unless he were authorized to do so? Could anyone close a contract for a business house if he were not an agent of that company? Could an educator, no matter how well trained, supervise our school system without proper appointment?

Since the principle of delegated authority is so well established in all other lines of activity, it is almost incredible that so many people consider it unnecessary in the salvation of a human soul.

Delegation of divine authority on a basis which made certain men agents of God anciently is clearly set forth in the scripture. With equal clarity, it is shown that divine condemnation came to those who officiated in sacred things without that authority.

The Lord did not come down personally to appoint and ordain each individual whom he called to represent him in ancient times. He raised up his agents to do so.

Since it was the work of God

which was to be done and since man could not know the intent of the Lord concerning that work unless it was made known to him, communication between man and God was essential.

The Lord spoke to his agent on earth giving him instructions. That constituted revelation. The man receiving such revelation became known as a prophet. He did his work by revelation, or in other words, by prophecy. When he called someone else to the ministry, he did so by prophecy which meant by direction of the Lord. So men were called of God by prophecy in ancient times.

The scripture reveals that divine authority was conferred by the physical act of the authorized agent placing his hands upon the head of the new appointee and while doing so delegates authority to him making him also an agent of God.

The pattern was clear in many instances in scripture. The epistle to the Hebrews points to one particular case, that of the call of Aaron by revelation through Moses. It goes on to say that no man can take

Next month's treatise will be "*The Sixth Article of Faith*" by Elder Harold B. Lee.

# Faith\*

unto himself the honor of performing priestly acts except he be called in that manner.

Two things are necessary:—a conferral of authority and divine direction of the work. Living prophets, therefore, must ever be in the true Church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

When officers of the Church work under the direction of living prophets, they need never go astray, either in preaching wrong doctrine or performing acts without authority.

The Church is a saving power in the earth guided by the revelation of God and providing saving ordinances made effective both on earth and in heaven by reason of the validity of its divine authority.

Therefore we say, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

\*The fifth of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for *The Instructor*.



ELDER MARK E. PETERSEN

*The principle of delegated authority is found in every field.*

#### About the Author

MARK EDWARD PETERSEN has been a member of the Council of the Twelve for 11 years. He was born in Salt Lake City on Nov. 7, 1900 to Christian and Christine Andersen Petersen, Danish converts to the Church. As a boy, he helped his father in the latter's building trade. Elder Petersen's formal education was completed at the University of Utah.

After a mission for the Church in eastern Canada, Elder Petersen joined the staff of *The Deseret News*. His work in the newspaper profession brought advancements to the positions of news editor, managing editor, and then editor and general manager. He is now president of the Deseret News Publishing Company, chairman of its board of directors and is vice president of the Newspaper Agency Corporation.

Elder Petersen married Emma Marr McDonald in 1923. They have

two daughters and two grandchildren.

The name of Mark E. Petersen is held in respect in the many civic clubs and associations of which he has been a member.

For many years he served as a member of the board of directors of the Genealogical Society of Utah (now called the Genealogical Society of the Church of Jesus Christ of Latter-day Saints). In Salt Lake City stakes, Elder Petersen has served in two high councils and two stake presidencies. He was a member of the Sunday School General Board briefly before being called as a counselor to the president of the newly organized Sugarhouse Stake in 1943. His call to the Council of the Twelve came the following year.

Elder Petersen is known as an able speaker and writer, and for his deep modesty and tireless work in the service of the Church.



## Harvard's HAPPY HUT

Conducted by Wallace G. Bennett

INSET: Cambridge Branch, New England Mission has a growing Junior Sunday School housed in this Harvard University Quonset hut.

OPPOSITE: Happy in their hut are these Nursery class children under the direction of teachers Grace Mortimer and Carolyn Smith.

### First in New England Mission

STARTED in 1951, the Cambridge Branch Junior Sunday School in the New England Mission now has an enrollment of 96 with an average attendance of approximately 60. It is the first Junior Sunday School in that mission. Good organization and careful preparation of the facilities used are responsible for its success.

Meeting each Sunday in a Quonset hut provided by Harvard University, the children are enjoying an atmosphere where peace, spirituality, and happiness prevail.

Elizabeth Christensen is Junior Sunday School coordinator.

\* \* \*

### Topflight Techniques

STELLA H. OAKS, teacher trainer in East Provo Stake's 8th Ward, finds people are eager for the kind of help the teacher training class is giving. Attendance is between 25 and 30.

In addition to using the basic teacher training texts, Sister Oaks reaches out for other helps to meet the needs of the trainees. For example, in considering the "Ages and Stages of Children," the class was divided into six groups. Each group prepared a chart on what children are like, and what they are prepared for spiritually, physically, mentally, socially and emotionally. The class began this unit by seeing the film "Act Your Age."

Most of the classes begin with a five-minute presentation by one of the prospective teachers showing a

chart, flannelboard presentation, or another method by which the presentation of an idea can be demonstrated. Each person has started his own file of useful materials and references. The ward librarian has also presented a lesson to the group, showing what is available in the ward library. Occasionally other special visitors have come, such as Mima Rasband of the General Board. She illustrated how to tell a story to several different ages of children.

Among the supplementary references the class has acquired are: public affairs pamphlets: "Understand Your Child from 6-12," "Understanding Teen-agers"; science research pamphlets such as: "How Children Grow and Develop," "Emotional Problems of Growing Up," "Why Children Misbehave," by James L. Hymes, and many other pamphlets.

\* \* \*

### He Receives a Two-fold Return

ALTHOUGH he stepped down as Rawlins, Wyoming, city council president on January 3 at age 84 after 32 years service in city government, Henry Perrett continues to serve as Rawlins Ward Sunday School superintendent. He has been active in Sunday School work for 36 years.

Bishop Wilford Vanderkooi of Rawlins Ward writes of Brother



Henry Perrett

Perrett: "Even at his age, he is filled with the joy of living that makes him at home with youth or adult."

Brother Perrett is an ardent supporter of *The Instructor*. He subscribes for all of his officers and teachers and leaves it up to their honor to repay him. He also buys all of the manuals for his students, and lets them repay him. He says that whatever he has put out for the Church, it has returned to him two-fold.

BORN in Derbyshire, England, Henry Perrett was converted to the Church while living in Montpelier, Idaho as a young man. He worked for the Union Pacific Railroad in Rawlins for 41 years. According to the Rawlins *Daily Times*, "Few would be surprised to see Perrett return to the council in the future. He has lost little of the vitality which has served the city of Rawlins for 60 years."

Brother Perrett never seems to forget people he has known. He makes each one in Sunday School feel important by his interest.

His sense of humor is such that he can make forceful suggestions for improvement without giving offense. One accepts such suggestions, not with ill will, but with more determination to serve the Lord.

He is never late for any meeting. He expects his officers and teachers to be the same. He always starts meetings on time.

Brother Perrett attends General Conference yearly and has done so regularly since 1892.

\* \* \*

### Strength through Cottage Meetings

AUCKLAND BRANCH is the largest and most cosmopolitan in the New Zealand Mission with 11 of the islands of the sea and many European nations represented. Average attendance at Sunday School now approaches 500.

One of Superintendent Marvin Butler's problems is that an unusually large percentage of the branch population falls in the Gospel Message

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

age group. The class was divided into two groups. Then as the need arose for more individual contact and enlistment work, a Gospel message missionary class was organized.

Supplementary to regular class studies, members of this group are preparing and presenting lessons in cottage meetings held in the homes of inactive members who have been contacted through enlistment work. The success of the class lies not only in the re-activation of members, but in the development of young people who have had difficulty studying the Gospel in English.

The branch superintendency has also organized choirs from each island nation. "These Polynesians shy by nature, are responding wholeheartedly as they feel they are of value to the Church," according to Elder Jerold D. Ottley.

Cottage meetings and choirs, these are examples of "the extra mile" in enlistment work.

#### Extra Work Recognized

FOR doing extra curricular work in the *Leaders of the Scriptures* class, five boys and three girls, the entire class membership, recently received classic juvenile books in the Bancroft Ward, Idaho Falls Stake, Idaho.

Each child repeated from memory

the 13 Articles of Faith, the Ten Commandments; the names of the General Authorities; stake presidency and bishopric; the four duties of a deacon; filled out a family group sheet and pedigree chart; and attended sacrament meeting at least four times in a short period.

The extra work was suggested in the back of the manuals. Mrs. Frances Yost, the teacher, presented the books as prizes to all who completed the work.

\* \* \*

#### Long Beach Libraries

ALL of the Sunday Schools in Long Beach Stake have functioning libraries, although two are still handicapped by the lack of permanent meeting places. Two of the most complete are in Wilmington and Long Beach First Ward.

Wilmington Ward's library is efficiently organized under the direction of Nola Ledbetter. When her predecessor, Myrtle Whittington, was sustained, the library consisted of about 40 books and 400 pictures in a cardboard box on the floor of a room 4½ by 10 feet.

With Bishop George L. Whittington doing the carpentry, shelves were constructed along one 10-foot wall. A piece of plywood was installed along the other wall on which to hang a posting chart, the lesson chart for the three month period, a map case, and flannelboards. A rack was constructed on the top of this board to hold manila folders — one for each teacher in Sunday School and Primary.

#### COMING EVENTS

May 2, 1955  
April, 1955, Monthly Report  
Sent to Stake Secretary

May 8, 1955  
Mother's Day

June 5, 1955  
Sunday School Sunday  
Evening Program

June 6, 1955  
May, 1955, Monthly Report  
Sent to Stake Secretary

July 4, 1955  
June, 1955, Monthly Report  
Sent to Stake Secretary

There is a three-drawer picture file, a place for current manuals, and a locking drawer for stake library films. The shelves contain current and back issues of Church magazines; books filed according to the Dewey Decimal system; the *Church News*; supply space for chalk, erasers, crayons, etc.; and shelves for visual-aid objects.

The Long Beach First Ward library now has 315 books, 658 pictures, 65 pamphlets, 15 maps, and many visual aid objects. Because of an efficient check-out system similar to that used in the public library, no material has been lost. Katherine State is ward librarian, assisted by Charlotte Gardner.



Frances Yost, teacher of Course No. 9, Bancroft Ward, Idaho Falls Stake, presents eight books to members of her class because of their outstanding achievements.



Assembling visual aids for each class to use during the coming week are librarians Myrtle Whittington and Nola Ledbetter (l. and r.) of the Wilmington Ward.

# The Giver Hath Inner Peace

By Ramona W. Cannon

THESE two pictures exemplify the principle of sacrifice.

Hannah had so long yearned and pleaded for a child, yet she gave up her beloved infant to the Lord to be reared in the temple. Could a mother sacrifice more than the companionship of her firstborn during the sweet and joyous years of his childhood? Still, she did this in gladness and humility because God had granted her prayer for a son.

The widow also sacrificed. She gave her offering though she was in deep poverty and need. What a different feeling is in the heart under such conditions than when one gives — perhaps grudgingly — from one's abundance or superfluity!

## "THE WIDOW'S MITE"

JESUS had been teaching in the temple. Then for a while he sat and observed the people placing their offerings in the treasury.

"And many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites . . .

"And he calleth unto him his disciples and saith unto them . . . this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark 12:41-44.)

We can understand the significance of this teaching better when we contrast it with the statements Jesus had apparently just finished making before the widow passed by:

"Beware of the scribes, which . . . love salutations in the market-places.

"And the chief seats in the synagogues, and the uppermost rooms at feasts:

"Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation." (Mark 12:38-40.)

Jesus was speaking against hypocrisy and show. This is the negative side of sincerity, as opposed to the positive side which we see in the widow giving her mite.

In giving our contributions, the soul should be cleansed of every motive (such as pride, smugness, feeling of superiority over the less affluent) except sincerity and love for God and his service upon earth. Too often those professing Christianity forget that God searches the heart and soul.

Note in the picture the scribes or pharisees, one turned away from the humble widow, the other with an expression of arrogance and contempt upon his face.

See the expression of wisdom on the face of Jesus, and of thoughtfulness at learning new principles on the earnest faces of his disciples listening so intently to him.

There seems to be a feeling of inner peace in the heart of the lovely widow. Her youth accentuates the lesson in the Savior's comments.

(Cut out and paste on back of mounted picture.)



*In humility she gave her offering.*

## "HANNAH BRINGS GARMENT TO SAMUEL"

ELKANAH, of Ramathaim-zophim, had two wives. Peninnah had children, but Hannah had none. Each year Elkana took his family with him up to Shiloh to sacrifice to the Lord. Peninnah would taunt Hannah about her childlessness.

Elkanah always tried to comfort Hannah. He would give a portion to Peninnah and to each of her sons and daughters, but to Hannah he would give a worthy portion, for "he loved Hannah." But because of Peninnah's treatment Hannah wept and would not eat.

Elkanah would say to her, "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am I not better to thee than ten sons?" (I Samuel 1:1-8.)

Hannah was still "in bitterness of soul," however, and prayed and "wept sore." She even made a vow unto the Lord that if he would give her a man child, she would "give him unto the Lord all the days of his life and there shall no razor come upon his head." (I Samuel 1:9-11.)

As Hannah made this promise, she actually spoke the words only in her heart. Her lips moved, but her voice was not heard.

The priest Eli, observing her from a little distance, thought she must be drunken. He rebuked her.

"No, my lord," replied Hannah, "I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." (I Samuel 1:12-15.)

The Lord remembered Hannah. She conceived and bore Samuel. Later, she took him to Eli, the priest, in the temple, and gave the child into his keeping. "As long as he liveth he shall be lent to the Lord." (I Samuel 1:28.) And she uttered a beautiful prayer of thanksgiving for this child, Samuel, who " . . . did minister unto the Lord before Eli the priest." (I Samuel 2:1-11.)

Each year after that Hannah made a garment for Samuel to wear in the temple where he grew up. She brought it with her when they came to Shiloh to make their sacrifices once a year.

In the picture we see Hannah placing upon her beautiful little boy the garments she has brought him. We can imagine the love that has gone into every stitch of the handwork with which she has made it gay and attractive to a child. Rich draperies and rugs serve as a background, and we see the look of a prophet on the face of Samuel and a look of adoration in the face of the mother, mingled with reverence for his mission and a tinge of sorrow at leaving him.

(Cut out and paste on back of mounted picture.)

(Concluded on page 150.)





No. 440. HANNAH BRINGS GARMENT TO SAMUEL  
*1 Samuel 2:18, 19*

Printed in U. S. A.



No. 153. THE WIDOW'S MITE  
*Mark 12: 41-44*





Painting by George M. Ottinger.

*King Benjamin told of Jesus who would come to this earth.*

LONG ago, in the Americas in a land called Zarahemla, lived a wonderful king by the name of Benjamin. He was a man whom God loved and trusted and to whom was given the great honor of caring for all the precious records of his people.

One day King Benjamin called his son, Mosiah, to him. He told him to send out a proclamation (an order or command) to all the people of Zarahemla and the people of Mosiah. In this proclamation Mosiah told the people that they were "to go up to the temple to hear the words which his father should speak unto them." (*Mosiah 1:18*). [End of Scene I.]

Loving King Benjamin as they did, the people went to the temple to hear what he had to say. With them they took ". . . the firstlings of the flocks, that they might offer sacrifice and burnt offerings according to the law of Moses." They felt also that they wanted to thank the Lord, their God, for bringing them out of Jerusalem to this very special land; for fine, good men who were their teachers and also for ". . . a just man to be their king, . . . who had taught them to keep the commandments of God, . . ." (*Mosiah 2:3, 4*). [End of Scene II.]

So many people came to hear him ". . . that king Benjamin could not teach them all within the walls of the temple, . . ." He therefore had a great tower built from which he would speak to them. But even this was not sufficient. The crowd was so great that ". . . they could not all hear his words . . ." For these good people ". . . he caused that the words which he spake [spoke] should be written and sent forth among them." (*Mosiah 2:7, 8*.)

## The King Who Worked for His Living

*By Marie F. Felt*

" . . . That ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God."

—*Mosiah 2:17.*

As King Benjamin began to speak he did so humbly and with love and great kindness in his heart. He told them that throughout all the years of his life he had served them with all the mind, might and strength that the Lord had given to him and that during that entire time he had ". . . not sought gold nor silver nor any manner of riches . . ." from them. (*Mosiah 2:12*.) He told them that he had labored with his own hands to serve them so that they would not have great taxes to pay. He had done these things, he said, not so that he could boast, but rather that he might have a clear conscience before God as he spoke to them.

"And behold," he said, "I tell you of these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." (*Mosiah 2:17*.)

As he continued he asked them a question. If it were right for him, as their king to serve them, was it not right then, for them to serve each other. If they felt that they should thank King Benjamin who was only their earthly king, how much more important it was for them to thank God who was their Heavenly King for all his many blessings. He then reminded them that all our Heavenly Father required of them was to keep his commandments.

Following this, he told all these fine people that he was getting old and could no longer be their king. He would soon return to God, our Heavenly Father, and for this reason his son, Mosiah, would be their king in his stead. He asked them to keep the commandments of God which King Mosiah would deliver unto them. If they would do this no harm would come to them and they would prosper in the land. He warned them against listening to those who taught them differently.

King Benjamin then told them of an angel from God who had come to tell him many things. He told of Jesus who should come to this earth to live among the people here; of the many miracles that he should perform such as healing the sick, causing the lame to walk, the blind to see and the curing of all manner of diseases. He told of the temptations and great suffering that Jesus would experience and that ". . . he shall

be called Jesus Christ, the Son of God, . . . and his mother shall be called Mary." (*Mosiah* 3:8.)

He told of the crucifixion of Christ and of his resurrection from the dead.

To help them better understand what God would have them do, he told them to be kind to each other, to share what they had with each other, to feed those who were hungry, to give clothes to those who were in need, to visit those who were sick and to help others understand the teachings of our Heavenly Father.

He told each of them to be sure that all their thoughts were good; that the words they spoke were kind and true, that the things they did were those with which our Heavenly Father would be pleased.

As he finished speaking, King Benjamin sent some of his helpers among the people to find out from them if they believed the words that he had spoken to them. "And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us." (*Mosiah* 5:2.)

They told him that they wanted ". . . to do good continually." They also said "we are willing to enter into a covenant [a promise] with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days. . ." (*Mosiah* 5:5.)

These were the words that King Benjamin had hoped to hear. They made his heart feel happy and he had the names of all who had made this promise written down for his record.

After consecrating his son, Mosiah, to be their ruler and appointing priests to teach the people the commandments of God, "he dismissed the multitude, and they returned, every one, according to their families, to their own houses." (*Mosiah* 6:3.) [End of Scene III.]

#### Suggestions for Use:

This story may be used in connection with the following lessons:

Course No. 9: July 3, "Righteous King Benjamin."

Course No. 15: May 22, "King Benjamin."

#### How To Present Flannelboard Story:

Characters needed for this presentation are:

King Benjamin in a sitting position.

King Benjamin standing as he talks to his people from the tower.

Mosiah, his son, listening to his father, as they talk in King Benjamin's home.

Mosiah as he is presented in the role of their new king.

Several lambs.

Several men. These might be used as priests or special helpers.

A host of people.

#### A LETTER TO YOU . . .

(Concluded from page 139.)

sometimes had them sitting on the floor, on the desk and even on the piano. You can imagine how much confusion there was. But since we started using the flannelboard and other visual aids the children are so quiet that the senior class, on the other side of the curtain, cannot even hear us.

We put the flannel on the back of a big blackboard so that when we do not have pictures fitting for the lesson we can draw with the chalk,

making puzzles, pictures, and the like. It is very important that we put the children to work with us, for they should "be doers not hearers only."

There is one thing we especially lack here in the Danish Mission: Little stories to tell the children.

My testimony to all teachers is: "Nothing comes from nothing." We will never finish if we do not start. We need not be artists or talented speakers, but if we will just do our part, the Lord will certainly do His. With the help of the gift of the Holy Ghost given to us by the laying on

of hands, we can accomplish a great deal that we never dreamed would be possible.

The teacher who prayerfully prepares the lesson for her students and who uses all the materials recommended by the authorities for her help will succeed in her teachings and the result will be a testimony of the truth in the hearts of the little ones, intrusted to her care. It matters not if the room is large, light, and a nice one with all the conveniences and tools your heart may desire or an old barbershop as large as a garage.

#### Materials Needed for Presentation:

Prepare an interior scene of King Benjamin's home. Have furnishings simple.

A Temple.

A Tower.  
Tents. (For suggestions, see Arnold Friberg's Book of Mormon pictures.)

Have some people sitting, some standing, some facing the temple so only rear of them is seen.

Colored Pictures of the following:

1. Jesus' birth, No. 301, "The Baby Jesus."
2. Jesus making blind to see, No. 146, "Jesus Helping a Blind Man."
3. Jesus making lame to walk, No. 293, "At the Pool of Bethesda."
4. Jesus healing the sick, No. 72, "Healing the Palsied Man"; No. 92, "Healing Jairus' Daughter"; No. 478, "Jesus healing the Sick."
5. Jesus being tempted, No. 502, "The Temptation."
6. Jesus' death, No. 320, "Christ Crucified."
7. Jesus' resurrection, No. 256, "Mary at the Tomb."
8. Children being kind to each other, find from other source.
9. Children sharing with each other, find from other source.
10. Children feeding a hungry person, find from other source.
11. Children giving clothes away that they have outgrown, find from other source.

#### Scenes Needed Are:

Scene I: Interior of home of King Benjamin. King Benjamin and Mosiah are talking about the proclamation that is to be issued.

Scene II: Outdoor with temple in the background. Many tents and people are seen in the foreground. The tents and people are seen facing the temple.

Scene III: Same as Scene No. II with the addition of a big tower placed near the temple.

Crowd is much greater than in Scene No. II.

King Benjamin is seen talking from the tower. He tells them

1. Of himself. He has ". . . labored with his own hands to serve them."
2. He advises them to serve each other.
3. He advises them to express and show gratitude to God.
4. Tells of an angel of God who had come to tell him of many things. For example:
  - a. Of Jesus' birth.
  - b. Of His miracles which He performed.
  - c. Of His temptations.
  - d. Of His crucifixion and resurrection.
  - e. To be kind to each other; also thoughtful.
  - f. To share with each other.
  - g. To feed the hungry.
  - h. To give clothes to those in need.

(As each of these are mentioned, place pictures on an additional flannelgraph or thumbtack to a blackboard or bulletin board.)

King Benjamin then:

1. Sends special helpers among the people to hear their reaction to his words. All favor them.
2. Presents Mosiah as their new King.
3. Dismisses crowd to return home.



Flannelboard characters for "The King Who Worked for His Living." They are King Benjamin and his son, Mosiah, in standing and sitting positions. Color, back with flannel and cut out.

# Their Anchorage Was in a Desert

By Minnie E. Anderson

## A Place Was Prepared

*Colonia Juarez*, by Nell Spilsbury Hatch, published by Deseret News Press, price \$3.50.

**I**N the fall of 1886 where the little, narrow stream of the Piedras Verdas river trickled its way through the skirting low hills of the Sierra Madre Mountains in Chihuahua, Old Mexico, a group of oppressed Mormon settlers looked over the land purchased for colonization. Only determination to find a sheltered anchorage and the comforting words of the president of the Church that "a place shall be prepared," could assuage their keen disappointment in the bleak, rocky land that lay before them.

This book is a gripping story of these Mormons, who sought refuge from persecution.

In sharp contrast to to-day's push button conveniences, these colonists were forced to actually measure the water used. Every drop was utilized. Dish water was fed to the pigs. Bath water was poured over the thirsty plants. Wash water was emptied into the ditch to supplement water for the trees. The hogs and beef killed for human consumption were cut up and sold under the trees, in the cool of early morning to housewives. They immediately cooked and prepared it for eating.

As others came to settle, the township was marked off. Without warning, a great catastrophe came. It proved a blessing in disguise. An earthquake struck. The ground heaved. Houses rocked and flames leaped up between the grinding rocks. When the earth settled back to stillness, the sorrowing people came out of their homes to discover the earthquake had caused new springs to flow with precious water along the river banks. "God moves in a mysterious way His wonders to perform."

The book shows the pattern and spirit of Mormonism: thrift, family

unity, group solidarity, the quest for knowledge, and deep abiding faith in God. This faith was the motivating force which directed their endeavors for the betterment of mankind and the furthering of God's work upon the earth.

*Colonia Juarez*, offers enrichment material and faith promoting stories helpful for Course No. 11, "History of the Restored Church," lessons titled: "Conquering the Desert," for June 19, 1955; and "Expansion of Mormonism," for December 4, 1955.

## When Teaching Life of Jesus

*Our Lord of the Gospels*, by J. Reuben Clark, Jr., published by the Deseret Book Company, price \$5.00.

**T**HIS is a long-needed, priceless aid for better teaching the life of Jesus. The purpose of this book, so ably and meticulously compiled by President Clark, is to give evidence or render certain by the scriptures that Christ was real, that He had a personality, that He lived as a mortal man upon the earth, and that He was what He claimed to be, the Son of God.

Perhaps the greatest value of President Clark's book is to show that the written material on the life of the Master as recorded in the Gospels of Matthew, Mark, Luke, and John, and all accounts and references given of Him in the Book of Mormon are in complete accord.

The book is divided into four divisions. Division 1 gives an outline and index list of recorded teachings of Christ in eight periods and a table for finding any passage of scripture contained in the New Testament or Book of Mormon concerning the Savior. Division 2 is a summary of Gospel records in chronological order. Division 3 shows complete agreement of the Gospels. Division 4 is a compilation of maps, charts, tables, prophecies, names of the original twelve Apostles, list of the miracles, of the parables, the

Hebrew Calendar, and other valuable information.

Teachers of Course No. 19, "Christ's Ideals for Living"; Course No. 27, "Teachings of the Doctrine and Covenants"; and Course No. 29, "A Marvelous Work and a Wonder," will find this an excellent reference book.

## An Enlightening Adventure

*We Believe*, Ora Pate Stewart, published by Bookcraft, \$1.00.

**W**HAT do we believe? How often are Sunday School teachers asked this question. Ora Pate Stewart has written a valuable book for young people, explaining the Articles of Faith and our beliefs as a Church.

Children who enjoy reading and who have a desire to learn about the Gospel will find this little book an enlightening adventure. Sister Stewart explains each Article of Faith simply and understandably.

As an illustration, the Eleventh Article of Faith reads: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

We quote an excerpt from the author concerning this Article: "Freedom of worship is one of the most essential of the freedoms, perhaps the most important of all. It is as basic as free agency, which God Himself gave to all His children. There can be no peace and no personal integrity where this freedom is denied. God Himself gave the commandment, 'Thou shalt have no other Gods before me.' But to force this proposition was the method suggested by Satan and rejected by our Heavenly Father. Worship without freedom of conscience is not worship but servitude."

Teachers of Course No. 7, "What It Means To Be a Latter-day Saint," will find this particularly helpful.

By Superintendent David Lawrence McKay

## Commencement Exercise for Prospective Teachers

IN May and June hundreds of prospective teachers will have finished their teacher-training classes and will be ready for their practice teaching. Commencement exercises will be held in one of three ways:

(a) As part of the June fast Sunday evening services under the direction of the Sunday School, June 5th;

(b) In the preliminary exercises of the monthly preparation meeting;

(c) In the ward conference.

Such exercises are desirable. The trainees deserve special recognition for the preparation they have had and for the new teaching they are about to undertake. In addition, the commencement exercises demonstrate to the ward officers and members the existence and permanent need of the teacher-trainer class.

The exercises should be dignified and expeditious. They need take no more time than is necessary to name the trainees and their teacher, praise them for their accomplishment, and announce that they are awarded their certificates. If time permits, the certificates can be delivered individually to the trainees as they come forward to receive them.

"Commencement" exercises is an appropriate name, as most of these trainees are really beginning their religious teaching activities.

During the summer months, if there are sufficient teachers, the trainees should continue their training by practice teaching under the direction of competent teachers. By early fall, each of the trainees, if possible, will have been assigned a permanent teaching position in a class of one of the ward organizations.

A check list can be made of the various duties of the following ward and stake officers in relation to teacher training:

### The Ward Superintendent:

Make arrangements with the bishopric for the graduation exercises and for presentation of diplomas by

anyone chosen by the bishopric and superintendency.

Make a list of those trainees who will be assigned to teach in Sunday School.

Speak to the bishopric for the final approval of these trainees as Sunday School teachers. Determine whether the bishopric desires to call them or will authorize the superintendency to call them. In either case, the call should be formal and complete. See *The Sunday School Handbook*, pages 44, 45.

Give the list of approved new Sunday School teachers to the stake Sunday School superintendency with a designation of the courses to be taught by these new teachers.

Introduce the new teacher to his work as outlined in *The Handbook*, pages 45, 46.

### The Stake Superintendent:

Assign stake board advisers to meet with the new prospective teachers within the advisers' various courses or areas, to initiate the teachers into specific lesson organization and visual aids and show them the various helps to teaching in their departments, including the manual, teacher's supplement and *Instructor*. (*Handbook* page 11.)

Assign the stake superintendency and board members to attend commencement exercises in each ward to commend the new teachers and get acquainted with them.

### The Stake Teacher-trainer:

Check with stake and ward superintendencies to see that all arrangements are made for the commencement exercises. See that all wards are provided with certificates and that all certificates are properly filled out and signed. Congratulate the teacher trainers personally or by mail on their successful classes.

Well-conducted commencement exercises this May or June will facilitate the organization of new teacher-trainer classes next September.

## Changes in Sunday School Handbook

THE *Handbook* now gives the ward superintendent the option to determine whether the Junior Sunday School chorister should also act as a coordinator or teacher. The experience of many Sunday Schools has demonstrated that better schools result when this duplication of work is not required. The Junior Sunday School chorister who has no other duties can attend the Junior Sunday School chorister's department in the monthly stake preparation meeting and receive specific helps that she would otherwise miss.

In like manner, the full stake board should have a musician in charge of the Junior Sunday School music.

By action of the General Board, *The Sunday School Handbook* is therefore revised as follows:

On *Page 3*, the bottom line, which reads: "Chorister and Organist (may be one or two persons)" is stricken, and two lines are substituted therefor, as follows: "Senior Sunday School Chorister and Organist (may be one or two persons)."

"Junior Sunday School Chorister and Organist (may be one or two persons)."

On *Page 5*, the fourth line, which reads: "Choristers and Organists" is stricken, and two lines are substituted therefor, as follows: "Senior Sunday School Choristers and Organists."

"Junior Sunday School Choristers and Organists."

On *Page 14*, the tenth line in small print which now reads: "Chorister for the Junior Sunday School, unless the coordinator acts as chorister" is changed to read: "Chorister for the Junior Sunday School."

On *Page 28*, line 11, which now reads: "Chorister (may be the coordinator or a teacher)" is changed to read: "Chorister."

On *Page 54*, the next to the last line, which reads as follows: "Under the direction of the stake music director all . . ." is changed to read: "Under the direction of the stake Junior and Senior Sunday School music directors all . . ."

# Are All Enlistment Contacts Recorded?

By General Secretary Richard E. Folland

## Compiling Comparative Report

**Q.** When compiling the comparative report, should we only make out those courses 7 to 19 of our enlistment contacts, or should we keep count of the enlistment contacts of all courses?

—Santa Rosa (Calif.) Stake.

A. The instructions on the stake comparative report requests the percentage of enlistment contacts "on lines *f* through *k* (courses 7 through 19)." The ward secretary should keep count of all the enlistment contacts of all of the courses and enter them on their monthly reports; but for stake comparative purposes our General Superintendency has requested and desires particularly the report of the efforts that are made in enlisting our adolescent boys and girls.

We trust that the stake superintendence and board members will look at the monthly reports to see that enlistment work is done in all of the classes, but especially stress the enlistment work among the adolescent age groups.

\* \* \*

## Is Bishopric Added?

**Q.** On our monthly reports on *r-7*, should we add officers and teachers plus the bishopric? Some wards have added the bishopric and some haven't.

—Garfield (Utah) Stake.

## THE GIVER HATH INNER PEACE

(Concluded from page 144.)

## Suggestions for Use:

"HANNAH BRINGS GARMENT TO SAMUEL"

COURSE NO. 1: June 26, "We Are Kind to Each Other," Aug. 7, "We Can Do Many Things at Sunday School," Sept. 11, "When Those We Love Are Away."

COURSE NO. 3: May 8, "Our Mothers..."

"THE WIDOW'S MITE"

COURSE NO. 5: Nov. 13, "Love Makes Us Want To Share," Nov. 27, "Our Heavenly Father Was Willing To Share."

A. The three members of the bishopric should be added to the total number of officers and teachers in Column 1 in transferring that figure in space CC-1 to space *r-7*. In other words if the Sunday School has 25 officers and teachers, then the three members of the bishopric should be added and the figure 28 should appear in *r-7* to be added to the total course membership. Members of the bishopric are only entered on the officers' and teachers' roll of the Sunday School. Their names will not appear as members of any particular class; therefore, it is necessary to have them recorded in the above manner so that your total in *s-7* will equal or exceed the ward membership total.

\* \* \*

## Gem in Sacrament Meeting?

**Q.** Should we make a record of sacrament administration under circumstances such as ours?

We have a very small branch and have sacrament meeting immediately following Sunday School, and do not serve sacrament in the Sunday School but do in the sacrament meeting. There is no record kept of the Sacrament Gem in the sacrament meeting but the Gem is compulsory in the Sunday School. So the Sunday School has the Gem in the sacrament meeting and keeps a record of it.

Should we continue to have our gem in sacrament meeting and keep record of it in the minute book?

—Union (Oregon) Stake.

A. Since the sacrament is not administered in the Sunday School nor the sacrament gem given in Sunday School, no record of it should be made of it as occurring in the Sunday School. However, it would be a very fine thing to give the gem in sacrament meeting if your branch president cares to have it done.

\* \* \*

## How Are Subscriptions Counted?

**Q.** Should just those who are subscribers to THE INSTRUCTOR be included in the total of Column 6 of the ward monthly report, or those who only have it in the home?

—Southern Arizona Stake.

A. Under the heading of Column 6, members of the faculty who are subscribers and those who have *The Instructor* in their home should be indicated. For the total both should be included on the Monthly Report. (See instruction sheet.) As far as *The Instructor Reporter* is concerned, the percentage of subscriptions is based on the actual total subscriptions compared with the number of officers and teachers.

## MOTHER OF ALL

**W**HEN Eve was brought unto Adam, he became filled with the Holy Spirit, and gave her the most sanctified, the most glorious appellations. He called her Eva, that is to say, the Mother of All. He did not style her wife, but simply mother—mother of all living creatures. In this consists the glory and the precious ornament of woman.

—Martin Luther.

# Let the Shy Ones Speak, Too

By Alma P. Burton \*

A paramount feature of the Church of Jesus Christ of Latter-day Saints is the fact that each lay member may be as well informed as the teacher, if he is willing to apply himself to a study of the Gospel. There is no "corner" on truths of the Gospel. These truths may be learned by all of us as fast as we are willing to "search the scriptures" and apply study and prayer to our search. Inasmuch as that is the case, a teacher should always have respect for the opinion of others, and do everything possible to encourage as many class members as he reasonably can to participate in the discussion of that day.

It is a discouraging thing to a worthy Latter-day Saint to go Sunday after Sunday, only to have the opinions of a teacher or a minority group of the class passed on as the final word. True, there are situations that warrant an opinion from someone in the class who may be better informed, but that should be the exception and not the rule.

It was Robert Burns who wrote "man's inhumanity to man makes countless thousands mourn."<sup>1</sup>

There are many ways in which inhumanity is shown toward other men. Some are much more severe than others, but one rather common way is by showing courtesy to others in the Sunday School classroom. A teacher, if he is a good teacher, will see to it that the rights of all are respected in the discussion of any class, and that insofar as is possible, the remarks which may seem elementary to some of the most learned of the class, may be interpreted or construed to be help-

ful to the class discussion, inasmuch as they do not violate a basic principle of truth.

## Participation Is Good

An incident during the lifetime of the Prophet Joseph Smith illustrates the good that may come to a Sunday School class from additional participation by the class members:

"During the winter of 1834-5, Heber [C. Kimball] attended the theological school established in Kirtland. Here originated the lectures on faith, contained in the book of Doctrine and Covenants. It was the custom, at these meetings, to call upon a certain number to speak for the edification of the others. Heber, on one occasion, was invited to address them on the subject of faith. Every passage of scripture bearing

on the theme having been quoted by previous speakers, and not wishing to repeat what they had said, he was left to depend entirely upon the Spirit. He began by relating the following anecdote, the incident of which had occurred in his own family:

"My wife, one day, when going out on a visit, gave my daughter Helen Mar charge not to touch the dishes, for if she broke any during her absence she would give her a whipping when she returned. While my wife was absent my daughter broke a number of the dishes by letting the table leaf fall, and then she went out under an apple tree and prayed that her mother's heart might be softened, that when she

(Continued on page 153.)

\*Superintendent, Alpine School District.

<sup>1</sup>Burns, Robert, "Man Was Made to Mourn."



*Let her be heard. It will increase her interest in the Gospel, and others can learn something, too.*

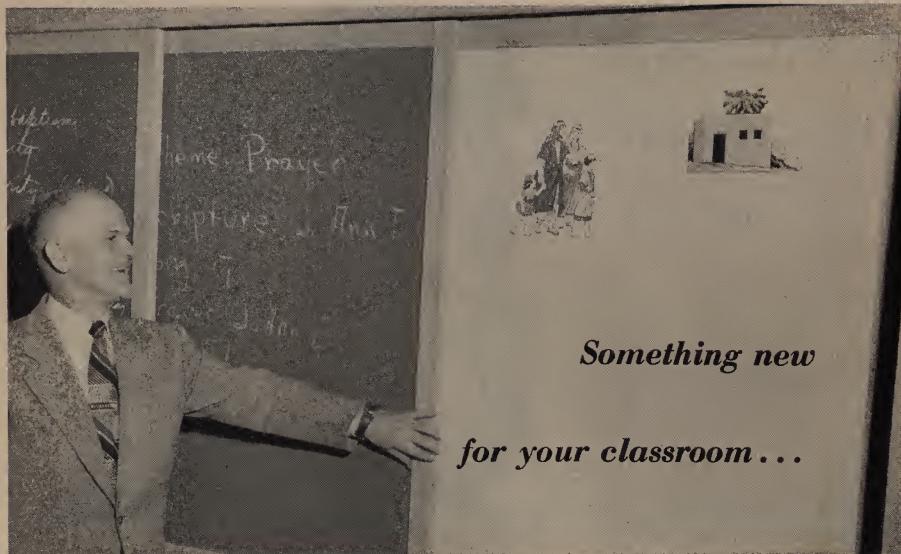


Photo by Claudell Johnson.

Director Kenneth H. Sheffield of the Kaysville Seminary moves sliding blackboard to reveal a spacious flannelboard.

## FOUR TEACHING

DOES your ward lack a blackboard or a flannelboard in any classroom? Or does your old blackboard need replacing? If so, then you will probably be interested in a new combination blackboard-flannelboard that has been designed. Models are now in use in some of our newer Church seminary buildings.\*

Blackboard and flannelboard space has been doubled without increasing the amount of wall space used, by the use of two sliding boards mounted in front of a fixed board. (See Figures No. 1 and 2.)

This structure featuring sliding boards was designed by A. Theodore Tuttle of the Church Department of Education. If one of the seminary buildings with these new panels is in your vicinity, you might profit by a visit to examine this double-feature teaching aid.

In these structures are four boards — in most cases measuring 4 x 6 feet each. Two are fixed side by side, and the other two boards are mounted separately on tracks in front of the fixed boards and slide so as to reveal either of the fixed boards. (See Figures No. 3 and 4.)

### Blueprints

A copy of the blueprint used for this structure (executed by the architect William Frederick Thomas) may be obtained by sending 50c with your request to *The Instructor* Editorial Office, 50 North Main Street,

\*These seminaries are in Safford, Arizona; Blackfoot, Firth, Moreland, and Pocatello, Idaho; Kaysville, Randolph, Tropic, and Vernal, Utah.

Salt Lake City 1, Utah. (See simplified drawings on opposite page.)

Kits of materials ready to assemble may be purchased at the Morrison-Merrill Company, 205 North Third West, Salt Lake City.

Slating for the blackboards is available in 60 different colors from many local paint dealers. This makes it possible for interior decorators planning classrooms to have something to choose from for writing surfaces other than black or green.

If you are unable to find the slating color you wish, further details can be obtained by sending an inquiry to *The Instructor* Editorial Department.

### Separate Flannelboards

If your classrooms are fully equipped with blackboards, you may want to add wall flannelboards. In that case, a useful method is to hang a flannelboard from hooks by screw eyes attached to the top of the board. Thus the board may be turned around to enable two different flannelboard scenes to be used. (See Figure No. 5.)

Don't make either a blackboard or a flannelboard try to do all of the visual teaching alone. They are both great assets, so let them get together in the classroom. Determine how they can be put in your rooms — and determine to have them there!



ABOVE:

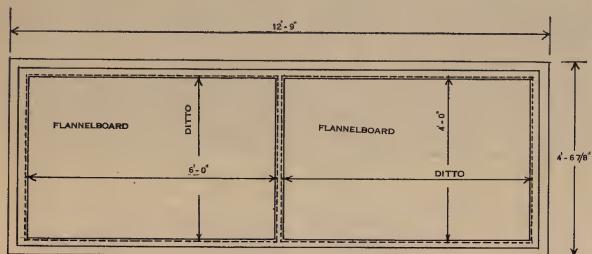
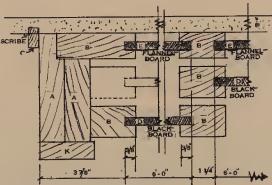
Figure No. 1. Top view of four board structure simplified, showing alternate positions of two sliding boards.

RIGHT:

Figure No. 2. Detailed section of the left end and center of Figure No. 1. See legend for explanation of letter labels.

BELLOW:

Figure No. 3. Front view of the two fixed boards only.



# BOARDS IN ONE

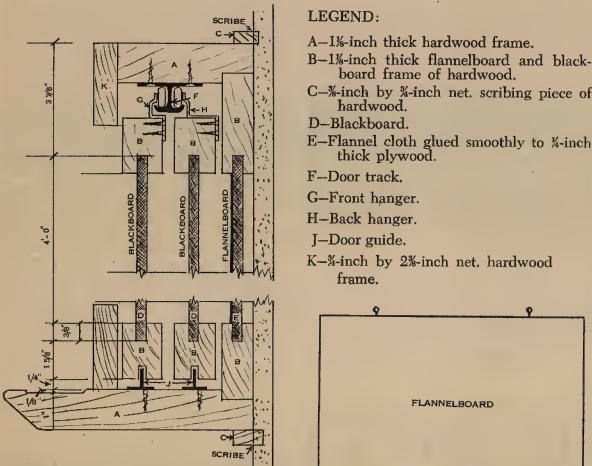


Figure No. 4. Detailed section view of the right side of Figure No. 3, showing top and bottom corners. See legend for explanation of letter labels.

Figure No. 5. Flannelboard equipped with eyes for hanging on wall.

LET THE SHY ONES SPEAK . . .  
(Continued from page 151.)

returned she might not whip her. Her mother was very punctual when she made a promise to her children, to fulfill it, and when she returned she undertook, as a duty, to carry this promise into effect. She retired with her into her room, but found herself powerless to chastise her; her heart was so softened that it was impossible for her to raise her hand against her child. Afterwards, Helen told her mother she had prayed to the Lord that she might not whip her.

"Heber paused in his simple narrative. Tears glistened in the eyes of his hearers; the Prophet Joseph was weeping like a child. He told the brethren that that was the kind of faith they needed; the faith of a little child, going in humility to its parent, and asking for the desire of its heart. He said the anecdote was well-timed."<sup>2</sup>

## Listen to the Humble

How many times would our classes be enriched if, when all of the seemingly possible answers have been stated, we might bring forth, not on every occasion, but on many occasions, statements from the humble, modest person, who is backward for some reason or another.

Alfred Tennyson has said in his poem "Guinevere": "For manners are not idle, but the fruit of loyal nature and of noble mind."

It takes thought and practice to develop manners, and as Tennyson suggests, manners are a result of "loyal nature and noble mind."

We all enjoy participating in a classroom discussion. That lesson period which is successful in obtaining thoughtful answers from the greatest number of class members, will be accounted, by the people who participate, as a successful class.

A brother, on returning from a church gathering, was asked "How was the meeting today?" He gave the answer that it was the best meeting he had ever attended. Upon being asked who spoke, he answered that he did.

We are all this way. We enjoy being recognized — not just for the purpose of being recognized, but because everyone receives so much good from his participation. The thoughts which follow in the hours or days after that class often provoke

<sup>2</sup>Whitney, Orson F., *Life of Heber C. Kimball*, page 82, 83.

(Concluded on page 156.)

## “A Mighty Fortress”

JULY, 1955, “A Mighty Fortress,”  
*Hymns—Church of Jesus Christ of  
Latter-day Saints*, No. 3.

FOR CHORISTERS: Martin Luther, the great German reformer, poet and musician lived from 1483 to 1546. He knew that congregational singing was an excellent means of expressing and teaching religious doctrine. He felt the teacher and the preacher should have skill in music if their teaching was to be effective. As a result of his philosophy he wrote many hymns for the common people. Among his numbers is the one chosen for the month of July, “A Mighty Fortress is Our God.”

If we are to sing this hymn and

keep faith with the text, there must be vigorous singing with considerable tone. Many choristers will want to stress unison singing with this particular selection. The result will be a mass of strength in the melodic line with emphasis on each note giving the dignity and power that is appropriate to the number.

This is one of the few examples in our hymn book where dynamic markings are suggested. The closing phrase which is a descending scale line will be a challenge to any congregation if they finish with a *ff*.

—Vernon J. LeeMaster.

FOR ORGANISTS: Notice first of all that this hymn is marked with the dynamic marking: *Double Forte!*

So draw out the stops, and if you have a trumpet, let that sound, too, so that with clarion voice the organ will encourage our singers to give out with might and main in this great hymn and hymn-tune.

The holds need not be held long, and in fact, the first and third hold may be ignored all together with perfectly good taste. Such an item must first be agreed on between the chorister and organist, so that they will be sure to pull together before the people. However, there should be a very small breath after every hold. Be sure to observe it.

The harmony is powerful, and is meant to be played by the organ as an accompaniment to the unison singing of the congregation. So play all the notes clearly and correctly and *legato*. Provide a strong bass in the pedals. And above all, leave off that passionate and irreverent wiggle of the tremolo. We desire sublime qualities and grandeur and great dignity throughout this hymn. It need not be hurried. There is but one stanza given, so that we may sing it somewhat in the same greatness of expression as that other great Church tune: “Praise God from Whom All Blessings Flow.”

In this long hymn it will be perfectly in good taste for the organist to announce the hymn by playing only the first and last phrases.

Are you going to try this all out before each other in the monthly preparation meeting? If not, why not? That is precisely what that meeting is for. We always learn from each other, and in two ways: ideas as to what to do, and ideas as to what to avoid. Blessings on you, always.

—Alexander Schreiner.

## Sacrament Music and Gem

*For the Month of July*

**Lento**

ALEXANDER SCHREINER

### SACRAMENT GEM

JESUS said: “Be ye . . . perfect, even as your Father which is in heaven is perfect.”

—Matthew 5:48.

NOTE: For corrections to Sunday School Handbook pertaining to duties of members of this department see Superintendents' department, this issue.

# Make the Best of Your Surroundings

*By Lorna C. Alder*

*"There was a child went forth every day,  
And the first object he look'd upon,  
that object he became;  
And that object became part of him  
for the day or a certain part of the  
day,  
Or for many years or stretching  
cycles of years."*

—Walt Whitman.

PHYSICAL surroundings have a very definite effect on the feelings of human beings. A beautiful, well-ordered room promotes feelings that harmonize with it. Try taking a group of children into a large, cluttered hall where footsteps and voices echo and re-echo. Does not this situation provide a natural situation for added noise and confusion?

Too often our Junior Sunday School children have been sent to poorly arranged and poorly equipped basements, stages and recreation halls to worship. Too often we have reports that our children are noisy and irreverent.

Think of the last time you entered a chapel that was carpeted, beautifully decorated; everything in order and harmony. Didn't you think, "How lovely!" Didn't you feel, "I like this."

Many farseeing adults have realized what effects suitable, well-ordered surroundings have on children. They have surveyed meeting places assigned to children and made the most of them.

One Junior Sunday School met in a large room under a gymnasium. The drab walls and unfinished floors were anything but inviting. After the opening exercises, curtains were drawn to divide the groups for class work. This was the only available space for the children, but some-



*Because there are not enough separate classrooms, the Twenty-first Ward, Emigration Stake, uses moveable screens and then forms small chairs in a circle.*

thing was done about it. Today those walls are redecorated with clean, restful-colored paint. The floor is carpeted, not with new covering but with some very good second hand carpeting. Low blackboards and pupin boards have been installed. Separate classrooms could not be had for some classes so movable screens replaced the curtains. Each class group uses chairs painted a different harmonizing color.

What about the children? Did they change? Today they feel that this is a special room, a place made lovely just for them; a place where they are to be near to Heavenly Father.

There are numerous examples of wards where special furniture has been made to fit the various sizes of the children. Little pulpits on railed platforms have become popular with the children. How eagerly they wait their turn to give short inspirational talks from the podium as big folks do.<sup>1</sup>

Loud speakers for the children have helped in places where little voices did not carry to the entire group.<sup>2</sup>

Very often the assembly room must also serve as a classroom. The very necessary blackboard is not too decorative in the opening exercises. One coordinator conceived the idea

<sup>1</sup>The Instructor, March, 1952, page 74, "Small Pulpit for Little Children"; March, 1953, page 76, "Pulpit at the Pulpit."

<sup>2</sup>The Instructor, April, 1952, page 107, "Interest Improves Participation."

Other references: The Instructor, July, 1953, page 201, "To Guide Young Steps"; October, 1953, page 295, "Let the Chairs Help You Teach."

of covering the blackboard with draw drapes like the ones at the windows. Now the spot is beautiful and useful.

As we plan and work to make places suitable for children to worship we must remember: Every moment of Sunday School time and all equipment we provide should give a spiritual account of itself.

In any situation, regardless of equipment, we must not forget that attitude is a most potent factor in learning. It is the teacher and the coordinator and the parents who help children feel that a place is sacred. How careful we must guide the spiritual growth of young Latter-day Saints. We must become a significant part of their environment.

• • •

## NEXT MONTH'S ARTICLE

NEXT month's article will be "Importance of Fresh Air, Sunshine and Space," by Mima Rasband.

• • •

## SACRAMENT GEM

WHILE I drink the water  
And eat the broken bread,  
I'll be so very quiet  
And bow my little head.

NOTE: For corrections to Sunday School Handbook pertaining to duties of members of this department see Superintendents' department, this issue.

## *Junior Sunday School*

### **SONG OF THE MONTH**

for June

### **A Church History Song**

"The Golden Plates," *The Children Sing*, No. 68.

JULY, with its pioneer holiday, again gives us an opportunity, through our song of the month, to develop a little more of our Church history within the Junior Sunday School. With this lovely song, written by J. Spencer Cornwall, we have an opportunity to acquaint our Junior Sunday School children with some of the early beginnings of the Church. Let us see that they get the right idea of the Gold Plates and their significance.

Children interpret things according to their experience. As we teach the song, "The Golden Plates," we want to be sure that the children are not thinking of dinner plates that lay hidden deep in the mountain side. Many Sunday School libraries or Church history departments of the Sunday School have facsimiles of the Gold Plates. If yours does not, at least show the children a loose leaf binder so that they will get the idea that the Gold Plates were sheets of gold with writing, and that these sheets could be turned like the pages of a book.

Then show the children a copy of the Book of Mormon so that they will have some understanding of what the plates contained. We need not go into great detail concerning all this, but if the song is going to have any real significance at all, we need to spend some time explaining the text. The Book of Mormon pictures found in the October, 1954, *Instructor* should help in this regard. In the Church history picture packet there are also pictures of the Hill Cumorah. These should be available in your Sunday School library. You will need to explain the word, "confide."

When you first sing this song to the children, sing it rather slowly and articulately. It may help to follow the pattern of the melody with your hand. Teach both verses.

—Beth Hooper.

### **IDEA EXCHANGE**

#### **Ribbons Identify Seats**

SOUTH Eighteenth Ward in Ensign Stake found at the beginning of each year when the children went

on to another class, that some disturbance occurred in the changing of the seating arrangement. Also, children would arrive at Sunday School and be confused as to where they should sit. This condition was emphasized because teacher turnover is very high; it is a transient ward. This resulted in the children having unfamiliar teachers to greet them.

To correct this problem, the ward coordinator decided to put something on the back of each chair so that each child could find where his class was supposed to sit.

Here is their solution that corrected the confusion: On the back of each chair for members of Course No. 1, the coordinator and the teachers tied a narrow piece of pink ribbon. On each chair for member of Course No. 1a they tied a blue ribbon. To identify Course No. 3, orchid ribbon was used, and for Course No. 5, green ribbon.

The ribbon was not very noticeable but each child looked for it as he entered. Because of this he was able to find his class very quickly and much of the confusion was eliminated in the opening exercises in Junior Sunday School.

—Edith Nash.

\* \* \*

### **QUESTIONS FROM THE FIELD**

#### **Seating Circles**

**QUESTION:** Where space is limited, is it best to have one large circle of Nursery-age children or is it better to make more circles even if the groups are close together?

**Answer:** Meeting problems of space is a challenge to Junior Sunday School workers all over the Church and much experimentation is always being made with the problem. With the assistance of a superintendent who is also a mathematician, one ward discovered that it took less floor space to make two circles of 12 children each than one circle of 24 children. The additional space was then used to separate the two groups in-so-far as it was possible.

Arranging children in small groups within a class offers opportunity for age recognition, so important in the Nursery class, and opens the way for more intimate teaching and child participation.

For assistance with the recommended number of children per group, see *The Sunday School Handbook*, June, 1954, Edition, page 28.

—Eva May Green.

## **ENRICHMENT MATERIAL**

### **On Mother's Day**

#### **LITTLE MOTHER**

I put my dolly in her bed  
And softly went away.  
And then I opened up the door  
And went outside to play.

When I came back to look at her  
Why, she was fast asleep!  
She hadn't moved while I was  
gone  
Or even made a peep!

—Mary C. Clough.

### **A Motion Verse**

#### **I HAVE TWO HANDS**

I have two hands to work for God,  
Two feet to walk His way,  
Two eyes to see, two ears to hear,  
Two lips to sing and pray.

—Harriet Blanche Jones.

### **Preparation for Prayer**

#### **GOD IS NEAR**

GOD is very, very near  
He can see and He can hear.

—Harriet Blanche Jones.

---

### **LET THE SHY ONES SPEAK . . .**

(Concluded from page 153.)

even further worthwhile thinking and contemplation by the individual.

We can always learn something from others, if we are willing to listen to them. Someone has said, "We cannot learn anything when we are doing the talking"; or as Shakespeare put it, "Give every man thine ear, but few men thy voice." This is good advice and can be used profitably in the Sunday School classroom. In encouraging others to participate, we increase their interest in the Gospel, which, after all, is the real purpose of the Sunday School class.

### **Suggested Article References:**

"Get into the Act," by Hazel West Lewis, Apr., 1953; "Democracy Pays in Teaching Too," by Lowell L. Bennion, June, 1953; "Her Pupils Teach," by Wallace G. Bennett, Aug., 1953; "Pre-teens Who Learn Lessons by Visiting," by H. Aldous Dixon, Nov., 1953; "Feed Their Interest," by Lorna C. Alder, Feb., 1954; "Pupil Activity Is Important," by Margaret Hopkins, Apr., 1954; "Communication—an Important Class Activity," by Mima Rashband, Nov., 1954; "Assignments are a Key to Pupil Participation," by George R. Hill, Mar., 1955.

A Law Is Enacted...

# In Grateful Remembrance



IT was a bitter time for the Latter-day Saints. It was spring, 1848. Less than a year before, President Brigham Young had led the first company of Mormon pioneers into sage-covered Salt Lake Valley. Hardly had the ox-drawn wagons creaked to a halt than work had begun on a fort of adobes and logs. Plows had cut through the sun-baked soil. Corn, potatoes, beans, buckwheat, turnips and other crops had been planted. But these seeds had been sown when the season was late.

President Young and many others of the first company had returned from Salt Lake Valley to Winter Quarters on the Missouri River.

In Salt Lake Valley, the winter had been mild. But food was scarce. Some of the approximately 2,000 settlers there had been eating sego roots, pig weeds, thistles, and even soup made from hides.

But it was spring, and there was new hope. Blades of wheat and corn were poking up through the soil in Salt Lake Valley. There had been suffering all right, but in a few weeks, the good earth would yield new food.

Then, from out of the mountains to the east of the valley moved a new menace. It came about the time Brigham Young's large company of wagons was beginning the journey to Salt Lake Valley from the Missouri. The new menace was a dark one — crickets. There were hordes of them, hopping clumsily, about a foot at a time. John R. Young, a herdsboy who watched their coming, later described them: "myriads of black, loathsome insects that flowed down like a flood of filthy water from the mountains above."

Men, women and children met the invaders. Holes were dug. Women and children drove crickets into the holes by the bushels. Men plowed ditches around the fields, and more crickets were driven to the running water. Fires were tried. Some settlers used sticks, brooms and rope. But still the waves of crickets came.

Fields that once held out the green of hope were browning be-

fore the pests. John Neff, who was erecting a mill on Mill Creek to the southeast of the settlement, came to John Smith, who had been appointed president of the newly formed Salt Lake Stake. "I have stopped building my mill," Elder Neff said. "There will be no grain to grind."

There was little left to do but pray. Pray the pioneers did.

One June afternoon — John R. Young recalled that it was about 3 o'clock — clouds of gulls winged into the valley from the northwest, from the region of Great Salt Lake. The birds shrilled as they approached. They were big birds, with heads and breasts of pure white and wings of pearly blue or gray, and often with a touch of black here and there.

The gulls began gorging on the crickets. Then the birds would fly to the streams, drink, and disgorged, returning for more insects. Pile after pile of dead crickets were left in the gull's wake.

For several weeks the birds returned, until the cricket menace was removed, and a good part of the crops were saved.

In grateful remembrance to the gulls, a beautiful monument to them was erected on Temple Square in Salt Lake City in 1913. Sculptor was Mahonri M. Young, grandson of Brigham Young. The monument's 20-ton granite base rests on a concrete foundation. A round Doric column rises 15 feet high, and it is surmounted by a granite globe. Atop it are two bronze gulls, covered with gold leaf. The birds weigh approximately 500 pounds each and measure approximately eight feet from tip to tip.

The gulls have long been protected by law in Utah. On Jan. 27, 1955, the House of Representatives of Utah's legislature passed a bill making the gull the official state bird. The Senate passed the same bill on Feb. 9, and Governor J. Bracken Lee signed the bill on Feb. 15. The law becomes official 60 days after the adjournment of the legislature. That day will be May 10 — a time for Church members everywhere to give renewed thanks for the "miracle of the gulls." —Wendell J. Ashton.

THE SEA GULL MONUMENT  
on Temple Square

NOTE: On May 10, 1955, the sea gull — or, more correctly, California gull (*Larus californicus*) — officially becomes the Utah state bird, as a result of legislative enactment. This account tells how the gull became the Mormon pioneers' favorite bird.

# SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

## CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

COURSE OF STUDY—1954	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	
COURSE OF STUDY—1955	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures	
APPROXIMATE AGES—1955	Nursery 2, 3,	Kindergarten 4	Primary 5, 6	7, 8	9, 10	11, 12	
Date of Lesson JULY 3	We Have Things That Belong to us	27 <i>January 1st</i>	We Pray at Home	We Live in a Neighborhood	Unit III We Live in a Great Country	John Taylor	Righteous King Benjamin
JULY 10	Other People Have Things That Belong to Them	28	We Pray at Church	Interesting Places	Unit III We Appreciate Our Mothers in Our Homes	Wilford Woodruff	Abinadi, the Fearless
JULY 17	We Are Happy When We Share	29	Special Helpers	We Are Kind	Unit III We Respect and Honor Our Fathers	A Pioneer Day Program	Alma, the Courageous Missionary
JULY 24	We Like to Share at Sunday School	30	A Long Journey	Sometimes Neighbors Are Sick	Unit III We Grow Happily With Our Brothers and Sisters	Lorenzo Snow	Alma, the Great High Priest
JULY 31	<i>End Aug 4/31</i> We Can Do Many Things at Home	31	Making New Homes <i>and</i>	Some Neighbors Are Elderly	Unit III We Learn About Our Heavenly Father	Joseph F. Smith	Alma, the Younger
AUGUST 7	We Can Do Many Things at Sunday School	32	Crops Were Saved <i>gallily-ing</i>	Some Neighbors Are Different	Unit III We Practice the Teachings of Jesus	Heber J. Grant	Alma, a Valiant Servant of God
AUGUST 14	Other People Can Do Many Things	33	A Beautiful City	We Share	Unit III We Share In Family Responsibilities and Joys	George Albert Smith	Alma and Amulek
AUGUST 21	Animals Can Do Many Things	34	Pres. David O. McKay	We Cooperate	Unit III We Are Part of a Community	David O. McKay	Zeezrom, the Convert
AUGUST 28	Heavenly Father Can Do Everything	35	Prophet Elijah	We Work	Unit III We Appreciate Our Community	Our General Authorities	Korihor, the Anti-Christ
SEPTEMBER 4	When We Experience Pain or Discomfort	Noah and the Great Rain	Helpers Come to Our Street		Unit III We Appreciate Our Community Helpers	The Church in the World	Ammon, who Converted a King
SEPTEMBER 11	When Those We Love Are Away	David, the Shepherd Boy	We Visit Friends		Unit III We Love the People in our Community	The Missions—in North America	The Fruits of Ammon's Mission
SEPTEMBER 18	When Others Are Unkind to Us	David Becomes a Great King	Jesus Visited Friends		Unit III We Will Strive to Be Good Citizens	The Missions—in Europe	Aaron, Who Would Not Give Up
SEPTEMBER 25	When We Are Ill	Baby Moses Was Protected	Open Sunday		Unit III Open Sunday	The Missions—in the Pacific	Alma and His Sons

# SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS

## CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1955

Course No. 10: The Life of Christ	Course No. 12: History of the Restored Church	Course No. 14: Principles of the Gospel	Course No. 16: The Gospel Message	Course No. 20: Proving Your Pedigree	Family Relations— Adults	Course No. 26: Teachings of the New Testament	Course No. 28: Teachings of the Book of Mormon
Course No. 11: History of the Restored Church	Course No. 13: Principles of The Restored Church of Work	Course No. 15: Life in Ancient America	Course No. 19: Christ's Ideals For Living	Course No. 21: Saviors on Mount Zion	Course No. 24 Parent and Child	Course No. 27: Teachings of the Doctrine and Covenants	Course No. 29: A Marvelous Work and a Wonder
13, 14	15, 16	17, 18	19, 20, 21	Genealogical Training—Adults	Family Relations— Adults	Gospel Doctrine— Adults	Investigators
Church and Industrial Enterprise	The Kingdom of God	Alma and His Problems	Joy	Gathered from All Nations	Covetousness	The Evils of Poverty	Gathering of Israel
Church and Industrial Enterprise (Continued)	The Church	Alma's Mission of Love	Love	A Great Central Library in Zion	Neighborliness	Consecration and Stewardship	How Gathering is Taking Place
The Gathering of Israel	Restoration of the Gospel	Alma and Amulek	Home	Miniature Records on Microfilm	Spiritual Refreshment Through Prayer	Law of Tithing	Israel in the Latter Days
The Gathering of Israel (Continued)	The Gospel	A Mission to The Lamanites	Friendship	A World-wide Record Program	Some Particular Parental Obligations	Review	The True Church
Church Buildings	How the Gospel Spreads	Mission to the Zoramites	Review	Searching in a Library	Religion and Life	Uphold Good Government	A Voice of Warning
Church Buildings (Continued)	How the Gospel Spreads (Continued)	Helaman	Service	Collecting Records	Religion and Life (Continued)	Seek Wise and Good Men	His Many Mansions
Review	Religion	Shiblon	Happiness	The Name You Bear	Joys and Compensation of Healthy Living	Forgiveness	Road to Salvation
Cultural Contributions	Practical Religion	Corianton	Wealth	The Spirit of Temple Building	Physical Mental Health	Church Courts	Whence Cometh Man?
Cultural Contributions (Continued)	Temples and Temple Work	Moroni Versus Zerahmehn	Brotherhood	Sacred House of Prayer and Learning	Review	Rules of Health	Fore- Ordination
Church and Agriculture	Temples and Temple Work (Continued)	Moroni Versus Amalickiah	Peace	Saviors to the Fathers	Physical Well-Being	The Blessing of Children	Begotten Sons and Daughters
Church and Agriculture (Continued)	Genealogy	Moroni Versus Ammon	Justice	A Privilege to Youth	Can We Be Reasonable About Food?	Experience	Why Is Man Here?
Church and Agriculture (Continued)	Joy, the Goal of Life	Political and Religious Disintegration	Mercy	Baptisms that Were Accepted	Naming and Blessing Children	Gifts of the Spirit	Marriage and Family
Pioneer Trail Blazing	Helps to Safety and Happiness	Nephi	Magnanimity	The Greatest Blessing of Life	Baptism	Truth	Where Is Man Going?

# "He Shall Know of the Doctrine...”\*

**Teachers: Here are your assignments for class memorization, correlated with the July lessons.**

## WHAT IT MEANS TO BE A LATTER-DAY SAINT

*Course No. 7*

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

—*John 15:12, 13.*

## LEADERS OF THE SCRIPTURES

*Course No. 9*

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

—*Exodus 20:12.*

## HISTORY OF THE RESTORED CHURCH

*Course No. 11*

Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.

—*Doctrine and Covenants 84:62.*

## PRINCIPLES OF THE RESTORED CHURCH AT WORK

*Course No. 13*

Jesus answered them, and said,

\*See Course No. 13.

My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

—*John 7:16, 17.*

word, even in this; Thou shalt love thy neighbor as thyself.

—*Galatians 5:14.*

## SAVIORS ON MOUNT ZION

*Course No. 21*

. . . Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance.

—*Doctrine and Covenants 128:24.*

## PARENT AND CHILD

*Course No. 24*

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

—*Exodus 20:17.*

## TEACHINGS OF THE DOCTRINE AND COVENANTS

*Course No. 27*

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

—*Doctrine and Covenants 58:21.*

## LIFE IN ANCIENT AMERICA

*Course No. 15*

And behold, he shall be born of Mary, at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

—*Alma 7:10.*

## CHRIST'S IDEALS FOR LIVING

*Course No. 19*

For all the law is fulfilled in one

## A MARVELOUS WORK AND A WONDER

*Course No. 29*

. . . There shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

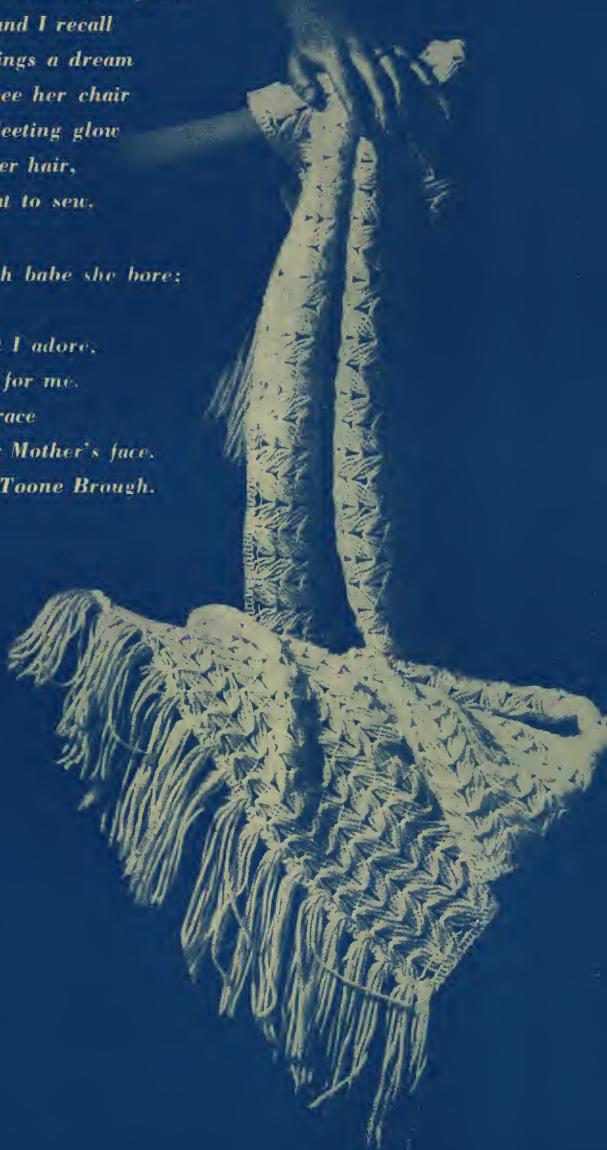
—*Jeremiah 31:6.*

## *Mother's Shawl*

*I* love each fiber of the dear old shawl  
My Mother gave to me. The colors gleam  
Like Persian tapestry, and I recall  
The smell of lavender that brings a dream  
Of when she wore it: then I see her chair  
Before the fire and watch a fleeting glow  
Of brightness, haloing her silver hair,  
The shawl about her as she sat to sew.

*I view this treasure round each babe she bore;  
I hear a lullaby, her melody:  
And now I keep this gift, that I adore,  
Close by so I can feel her love for me.  
I often clasp it in a fond embrace  
And close my eyes, and see my Mother's face.*

—Dora Toone Brough.



# *The Vanquished*

## *Americans*

IT was a noble, lovable-looking bird. It could have been mistaken for a large dove, with an extra splash of glowing sunset across its neck and breast. The male held his blue-gray head high. His back was slate-gray tinged with brown. Wings and tail were mostly gray and white.

He flew high and like an arrow — as fast as a mile a minute. But he generally did not fly alone. He usually moved in a mighty concourse. John James Audubon, the wilderness naturalist, one autumn day in 1813 threw back his flowing locks and tilted his eagle-like nose toward the sky. He saw a sight from along the Ohio River that men talked about for generations. From noon until sundown, he beheld a massive flight of the birds. The midday sky was darkened as with an eclipse. For three days the flocks continued. Audubon, whose drawings and writings on early America's birds brought him international renown, estimated that in one flock alone there were more than a billion birds. This flock, he figured further, would require nearly nine million bushels of food a day. That is a lot of acorns, beechnuts, pine and hemlock seeds, juniper berries, grasshoppers, and caterpillars — among the bird's favorite food.

That bird was the American wild pigeon, better known as the passenger pigeon.

Believed to have been the most numerous of all birds, the passenger pigeon roamed across the wooded vastness of North America, particularly east of the Missouri River. As early as 1605, Champlain described great numbers of wild pigeons off the Maine coast. In a single day, the Plymouth colony killed "multitudes" of the birds for food. Alexander Wilson, called the father of American ornithology, described a wild pigeon breeding place as several miles wide and 40 miles long. More than a hundred nests were in a single tree.

Audubon said the pigeons often quadrupled their number in a year.

But the passenger pigeon is totally gone now — and almost forgotten.

What happened?

The last known passenger pigeon died at the age of 29 years in a Cincinnati zoo in 1914. This hardy American bird, with red, white and blue blended right into its sleek feathers, did not succumb to its natural enemies: bears, panthers, wolves, lynxes, and some of the large birds of prey. The pigeons were abundant when these enemies were numerous.

As I study the reasons for the pigeon's tragic demise, I find these:

*First. Through a seemingly false sense of security, the pigeon permitted enemies to attack from within.* The pigeons were not wary. Edward Howe Forbush, an authority on the birds, observed that "the passenger pigeon was not a suspicious bird, as birds go . . ." Chief Pokagon, the Potawatomi, said the pigeons posted guards against enemies. He said the watch bird gave a warning by beating its wings together rapidly, with a noise like the roll of a snare drum. On the other hand, the chief described how he once stood still among the cedar boughs, and had wild pigeons alight on his head and shoulders. He caught two of them with his hands. Because the birds were "harmless as



PASSENGER PIGEONS

*Once ruled the skies.*

doves" and yet not "wise as serpents," they fell easy prey to netters, who captured the pigeons by thousands.

*Second. The pigeons yielded to accepting something for nothing.* When they were great in numbers, passenger pigeons worked hard for their food. They flew long and far in search of it. They scratched tirelessly among the leaves to unearth every last nut or acorn. Then hunters tempted them with free grain. The birds swooped down for an easy meal. Dozens of them were known to have been killed with a single shot. The temptation of free food brought many times more of their deaths through nets and enclosures. As many as 3,000 were said to have been taken in a single haul.

*Third. Their enemies struck at their youth.* The young birds — the plump, tender squabs — brought a high price in the markets. With other game, the hunter generally seeks the adult. With the pigeon, the young were the prize that was sought. Squabs were sent to New York markets by the tons. Mr. Forbush wrote that it was not possible to exterminate the pigeons by killing them all. Their fall came through destroying a large part of the young hatched each year.

*Fourth. They suffered through a weakening of their homes.* The wild pigeon's dwelling was simple — only a rude platform of twigs in the crotch of a limb. But that home was a source of great strength, particularly when the birds built it high in the tall timber. The hen and male bird took turns sitting on the egg while the other searched far for food. Nearby nuts were left for the young when they were to leave the nest first. Orphan squabs were cared for by other parents. When settlers cut into the primeval forests, some pigeons nested low. Constant harassing broke up nesting to a point where natural increase was virtually cut off. Also, when the pigeons were scattered, orphans died through neglect.

There were no doubt other factors contributing to the doom of the passenger pigeon. But those are high on the list. They were forces that pulled down a mighty feathered commonwealth — a proud commonwealth that once ruled the skies over this land we now call America.

—Wendell J. Ashton.